

REVUE HITTITE ET ASIANTIQUE

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Les auteurs sont invités à envoyer leurs manuscrits, dactylographiés, au rédacteur, M. E. Laroche, professeur à l'Université, 5, rue Grandidier, Strasbourg.

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*To my mother,
Madaline W. Hoffner,
in gratitude
and filial affection.*

REVUE HITTITE
ET ASIANTIQUE

HARRY A. HOFFNER, Jr.

*An English-Hittite
Glossary*

LIBRAIRIE C. KLINCKSIECK
11, rue de Lille
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INTRODUCTION

This *Glossary* was conceived in 1962 during my student days, while I was in the process of preparing a doctoral dissertation on *The Laws of the Hittites*. It seemed to me unfortunate that, while students of the Hittite language were able to make use of J. Friedrich's *Hethitisches Wörterbuch* in order to find suggested meaning of Hittite words, there was no reverse tool by which a student might locate the word or words in Hittite which expressed an idea with which he was presently concerned. Such reverse glossaries were available to students of Akkadian¹, Egyptian², Hebrew³, Greek⁴, and Latin⁵, and in the intervening years the writer has been able to contribute one for Ugaritic to the *Ugaritic Textbook* of Prof. C. H. Gordon⁶. To be sure, as I soon discovered, a French-Hittite index was actually prepared by E. Cavaignac in 1944 and published in volume 6 of the *Revue hittite*⁷, but alas with the rapid advance in Hittite lexicography in the years which have followed 1944 this index has suffered a drastic curtailment in its practical value. Furthermore, my conception

1. C. BEZOLD, *Babylonisch-assyrisches Glossar* (edited post-humously by A. Götze), pp. 297-343 (German-Akkadian index prepared by Adele Bezold).

2. A. ERMAN & H. GRAPOW, *Wörterbuch der ägyptischen Sprache*, vol. 6.

3. R. ALCALAY, *The Complete English-Hebrew Dictionary* (Jerusalem, 1962) deals with modern Hebrew. Biblical Hebrew can also be indexed by means of a biblical concordance of English, German, or French translations of the Old Testament.

4. S. C. WOODHOUSE, *English-Greek Dictionary* (London, 1931).

5. *Cassell's New Latin Dictionary* (Latin-English, English-Latin), prepared by D. P. Simpson (New York, 1959). The above-mentioned reverse glossaries and indices are, of course, mostly based upon English rather than German or French. My choice of bibliography is thus influenced by my own native tongue. Yet I am sure that German, French, or Italian readers will be aware of reverse glossaries of Hebrew, Greek, and Latin in their own languages.

6. C. H. GORDON, *Ugaritic Textbook* (Rome, 1965), pp. 530-7.

7. E. CAVAIGNAC, "Vocabulaire français-hittite", *RHA* f. 44 (1944-5), pp. 9-85.

of an *English-Hittite Glossary* was broader in several aspects than of Cavaignac. This *Glossary* would, of course, contain the usual register of English nouns, verbs, and adjectives listed in alphabetic order. But in addition it would contain categories, the titles of which would be printed in capital letters in order to distinguish them from the ordinary entries. These categories would be of two types: (1) nominal, in which words would be assembled which denoted various types of objects (animals, beverages, birds, parts of the body, breads, clothing, colors, compass directions, diseases, etc.), and (2) verbal, in which verbs whose semantic ranges overlapped in some common area would be assembled (verbs of speech, verbs of emotions, verbs of perambulation, etc.). As it has resulted, there are many more categories of the former type than of the latter. Such a *Glossary* would have a number of uses to the student and the scholar. It would now be possible for the student (or at least for the English-speaking student) to gain practice in Hittite composition, a badly neglected discipline, which is given its proper place in the curricula of classical languages and in the elementary grammar of Egyptian by Sir Alan H. Gardiner⁸. The student would have to build his composition upon models of actual Hittite texts and not upon some artificially concocted "Hittite" of the *English-Hittite Glossary* itself, but at least with the *Glossary* as his guide he could seek out the passages containing this noun or verb in order to see just how the ancient Hittites did express the thought he had in mind. And when the day arrives that either the *Hittite Dictionary* of Prof. A. Goetze or the Hittite thesaurus being prepared in Berlin becomes available, it will be just that much easier for the student to locate his models. The more advanced student and the research scholar would be able by means of the *Glossary* to gather together groups of synonymous or nearly synonymous words which he then could subject to thorough lexicographical scrutiny in order to determine the precise semantic boundaries of each member of the group. Such studies of synonyms are of great importance, yet very few such groups

8. A. H. GARDINER, *Egyptian Grammar*, 3rd rev. ed., London, 1957. Note also that Gardiner's grammar contains an English-Egyptian vocabulary on pages 605-629.

have as yet been analyzed in Hittite. A third approach to lexicography which would be facilitated by the *Glossary* would be in the identification of word meanings on the basis of distribution. By assembling the total number of known referents in a given category (the various types of birds known to have existed in ancient Asia Minor, etc.) and comparing them with the total number of known word "labels" from the texts it would be possible to eliminate the crowding of some areas of the class (five names for the eagle, for instance) and the neglect of others (no name for the sparrow). The same procedure could theoretically be employed in the verbal categories (no term for "to confess" or "to thank", yet ten terms for "to praise"). This method would have to be used in conjunction with all of the presently employed lexical controls; meanings could not be assigned freely, solely on the basis of a distorted distribution. But the *Glossary* would at least enable the scholar to see (perhaps for the first time) areas in which the distortion might exist. Such was the project which I conceived in 1962.

But the years which followed 1962 brought such a flood of teaching and administrative responsibilities that the project which had begun in 1963 with a card file based on the *HWb* and its first two supplements was not able to advance toward completion. During the years 1963-6 I was able to develop a lexical file of my own, based upon a recording of all significant items in the published texts not already indexed in critical editions (such as the *MVAeG* volumes). This collection enabled me to add a considerable number of entries to the *English-Hittite Glossary* file which had not been included in the *HWb* or Laroche's *DLL*. By the end of 1966 it appeared that the time had come to make this tool available to my colleagues and students in book form — not, to be sure, as an infallible guide, but as the best approximation of which I was capable. At that time I approached Prof. Laroche about the publication of the *Glossary*. He was justifiably cautious, and wished to be convinced of the practical utility of the work. Also consulted at this stage in the proceedings was Prof. H. G. Güterbock of Chicago, who offered many encouragements as well as valuable suggestions. After due consideration it was decided that the *Revue hittite* would publish the *Glossary*.

The meanings presupposed for the Hittite words are chiefly based upon the definitions appearing in the *HWb*. It was thus that the project was initiated, and although some of these earlier meanings have had to be abandoned with the appearance of new evidence or more thorough examination of the old evidence, this primary foundation for the *Glossary* is still everywhere apparent. Where a meaning seems to the author to be uncertain, he has placed one or (progressively) two question marks after the Hittite word. It is only natural in a work of this kind that few scholars will find themselves always in agreement with the lexical judgment of the author. At times he may seem too uncritical in his acceptance of the *HWb*; at times he may seem unnecessarily critical of it. This is unavoidable. It is believed, however, that disagreements in a few areas will not undermine the usefulness of the volume as a whole.

The typographical conventions are those which have found acceptance among Hittitologists as a group. Sumerian words appear in square capitals, Akkadian words in cursive capitals, Hittite words in italicized lower case letters. The syllabic signs of Sumerian words are joined by dots on the level of the bottoms of the letters, those of Akkadian and Hittite words are joined by hyphens midway between the tops and the bottoms of the letters. In the normalization of Akkadian the author has adopted the conventions of vowel notation employed by W. von Soden in his *Grundriss der akkadischen Grammatik* (circumflex to mark vowel length arising from contraction of two adjacent vowels, and macron to mark all other types of vowel length). In the normalization of Hittite he has not indicated vowel length, being convinced with A. Goetze that the use of extra vowel syllabic signs in Hittite orthography does not indicate vowel length. In the representation of *š* and *ḥ* he has decided to use the diacritics appropriate to the cuneiform signs, foregoing any attempt to decide upon the actual pronunciation of the Hittite *š* or *ḥ*. In the doubling of consonants it has been decided to follow the usual scribal practice. If *attaš* ("father") is normally written with doubled *t*, it will be so written in the *Glossary*. In cases where no clear scribal preference exists, the word has been written thus: *šip(p)and-*. The same principle determined the choice of voiced, voiceless, and emphatic variants of stops. The author has no illusions about the presence

of a phoneme *q* in Hittite or Luwian. Yet to write *ak-ka₁-tar* instead of *aq-qa-tar* is only consistent, if one is prepared also to write *ak-kà-la-aš* instead of *ag-ga-la-aš*, since the only consistent theory of the spellings claims that stops represented doubly in the orthography are voiceless, while those represented singly and intervocalically are voiced. Thus the principal arbiter has been the normal transcriptional values established for the cuneiform syllabary. In most cases this choice coincides with the spellings in *HWb* and in fact among Hittitological publications in general.

It was necessary to include a substantial number of footnotes, because many of the words are either (1) not to be found in the *HWb* but attested in the cuneiform texts, or (2) found in the *HWb*, but not with the meaning assigned to them here.

I have followed the practice of Cavaignac in including in this *Glossary* all of the relevant Sumerograms and Akkadograms. It is true that they are not "Hittite" words. So why should they be included in an *English-Hittite Glossary*? It is vital for anyone pursuing a synonym or distribution study to know *all* of the graphic entities which can serve to express a given concept. Without them he is also deprived of a considerable volume of passages to serve as composition models.

It may be that in the years ahead this *Glossary* will be reissued with many changes in detail and content, and perhaps with a few alterations of format. It is hoped, however, that the present volume will be of value to students and scholars alike and play some small role in furthering the development of Hittite studies.

February 1967.

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ABBREVIATIONS

I. Grammatical.

a	active voice	mp	medo-passive voice
abl.	ablative	n	neuter
adj.	adjective	N	noun
adv.	adverb	no.	number
acc.	accusative	obv	obverse
Akk(ad).	Akkadian	p.	page
c	common gender	part.	participle
col.	column	plur.	plural
coloph.	colophon	p-p	post-positional
dat.-loc.	dative-locative	pron.	pronoun
fn.	footnote	rev	reverse
gen.	genitive	sub	under
Heb.	Hebrew	Sum.	Sumerian
Hitt.	Hittite	Ugar.	Ugaritic
instr.	instrumental	V	verb
iter.	iterative	voc.	vocative


II. Bibliographical.

- ABoT *Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri*. Istanbul, 1948.
- AHw Von Soden, A.W., *Akkadisches Handwörterbuch*. Wiesbaden, 1965 f.
- ANET *Ancient Near Eastern Texts relating to the Old Testament*. Edited by J.B. Pritchard. Princeton, 1950 ; 2nd ed., 1955.
- ARMT *Archives Royales de Mari (Transcriptions)*, I-IX, XI-XIII, XV. Paris, 1950-64.
- AT *The Alalakh Tablets*. Edited by D.J. Wiseman. London, 1953.
- Bo. Unpublished tablets from Boğazköy (in museums of Istanbul and Berlin).
- BoTU Forrer, E., *Die Boghazköy-Texte in Umschrift* (WVDOG 41/42). Leipzig, 1922-26.
- Bildbeschr. Brandenstein, C.G. von, *Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten* (MVAeG 46, 2). Leipzig, 1943.
- CAD *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago and Glückstadt.
- Corpus Herdner, A., *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939*. Paris, 1963. (Mission de Ras Shamra, Tome X).
- DAB Thompson, R.C., *A Dictionary of Assyrian Botany*. London, 1949.
- DLL Laroche, E., *Dictionnaire de la langue louvite*. Paris, 1959.
- Docs. Ventris & Chadwick, *Documents in Mycenaean Greek*. Cambridge, 1959.

- EA The El Amarna Tablets cited by the text numbers according to the edition by J. Knudtzon (followed also by S.A.B. Mercer).
- GEW Frisk, H., *Griechisches Etymologisches Wörterbuch*. Heidelberg, 1960- (current). (Α-σάχαρ).
- HAT Gesenius-Buhl, *Hebräisches und Aramäisches Handwörterbuch*. Berlin, 1959.
- Hatt. Götze, A., *Hattušiliš*. (MVAeG 29, 3). Leipzig, 1925.
- Hipp. Heth. Kammenhuber, A., *Hippologia Hethitica*. Wiesbaden, 1961.
- HKL Friedrich, J., *Hethitisches Keilschrift-Lesebuch*. Heidelberg, 1960.
- HT *Hittite texts in the cuneiform character from tablets in the British Museum*. London, 1920.
- HWb Friedrich, J., *Hethitisches Wörterbuch*. Heidelberg, 1952-4.
- HWb Erg. Friedrich, J., *Hethitisches Wörterbuch*, Ergänzungshefte 1-3. Heidelberg, 1957-66.
- IBoT *Istanbul Arkeoloji Müzelerinde bulunan Boğazköy tabletlerinde, seçme metinler I-III*. Istanbul, 1944-54.
- IEJ *Israel Exploration Journal*. Jerusalem, Israel.
- JAOS *Journal of the American Oriental Society*. Baltimore, Maryland.
- JBL *Journal of Biblical Literature*, Philadelphia, Pa.
- JCS *Journal of Cuneiform Studies*. New Haven, Conn.
- JNES *Journal of Near Eastern Studies*. Chicago, Ill.
- KBo *Keilschrifttexte aus Boghazköi*, I-XII, XIV (WVDOG, vols. 30, 36, 68-70, 72-3, 77, 79). Leipzig & Berlin, 1923-63.
- KUB *Keilschrifturkunden aus Boghazköi*, I-XXXIX. Berlin, 1921-65.
- LTU Otten, H., *Luvische Texte in Umschrift*. Berlin, 1953.

- Manuel Labat, R., *Manuel d'Épigraphie Akkadienne*, 3rd ed. Paris, 1959.
- MSL *Materialen zum sumerischen Lexikon*. Edited by B. Landsberger. Rome, 1937- (current).
- MVAeG *Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft*. Leipzig.
- OLZ *Orientalische Literaturzeitung*. Berlin and Leipzig.
- Orientalia N(ova) S(eries). Rome.
- RA *Revue d'Assyriologie et d'Archéologie orientale*. Paris.
- RHA *Revue Hittite et Asianique*. Paris.
- ŠL Deimel, A., *Šumerisches Lexikon*. Teil II. Rome, 1928.
- TR Otten, H., *Hethitische Totenrituale*. Berlin, 1958.
- Umsiedl. Kronasser, H., *Die Umsiedlung der schwarzen Gottheit*. Wien, 1963.
- UT Gordon, C.H., *Ugaritic Textbook* (AnOr 38). Rome, 1965.
- VBoT *Verstreute Boghazköi-Texte*. Edited by A. Götze. Marburg, 1930.
- WdO *Die Welt des Orients*. Göttingen.
- WUS Aistleitner, J., *Wörterbuch der Ugaritischen Sprache*. Berlin, 1963.
- ZA NF *Zeitschrift für Assyriologie und vorderasiatische Archäologie*. Berlin. (Neue Folge).

absent, to be : <i>waggar-</i>	adorn, to : <i>ḥurai-, unuwai-</i>
abundance : <i>iyatar, miyatar,</i> <i>dameta(r)</i>	adversary : <i>ḥurtalli-</i>
abundant : <i>iyatnuwant-, mekki-</i>	adviser : <i>taraššawala-</i>
abundant, to be : <i>ḥap-, makkeš-</i>	afflict, to : <i>dammešḥai-</i>
abuse : <i>dammešḥa-</i>	afraid : <i>kuwayamma(nt)-,</i> <i>nabḥant-</i>
accumulate, to : <i>ḥaḥḥariya-,</i> <i>maknu-</i>	afraid, to be : <i>nab-, našḥariya-</i>
acknowledge, to : <i>šak-</i>	afraid, to make : <i>ḥatuganu-,</i> <i>naḥšarnu-</i>
acrobat : <i>tarwešgala-, LÚḪUB.BI</i>	after birth : <i>UZUŠALĪTU</i>
adjure, to : <i>linganu-</i>	aged (foodstuffs) : <i>LIBIR.RA</i> ¹
administer, to : <i>maniyah-</i>	aged (persons) : <i>ŠU.GI</i>

1. The reading LIBIR for the sign which has previously been read as U.DAR (Friedrich, *Heth. Keilschriftlesebuch*, II, p. 40) or UGUN/IŠDAR (Deimel, *ŠL*, II, 418 : 12) can be justified paleographically. An examination of the shapes as found in the references listed below will reveal that they fit the Û shape  (HKL, II, no. 208) just as well as they do the IŠDAR (HKL, II, no. 206) or the U+DAR (cf. HKL, II, no. 15). Furthermore, the associations of LIBIR/"U.DAR" in Sumerograms fit the idea "aged, old" much better than any meaning proposed for U.DAR.RA. Compare the following : (1) NINDA LIBIR.RA "old/stale bread" with NINDA GIBIL "new/freshly-baked bread" (KUB XII 44 rev iii 22 with KUB X 91 rev iii 11) and NINDA *a-a-an* "warm (freshly-baked) bread" (KBo X 34 i 5, 36 i 5, 10, etc.). (2) GA.KIN.AG ERÍN LIBIR.RA (KUB XXXI 71 rev iv 14) "aged cheeses for the troops" with GA.KIN.AG ḤÁD.DU.A (KBo X 34 i 26) "dried (aged) cheeses" (cf. *JAOS* 86 [1966], p. 31, where Hittite cheese references are discussed extensively. Compare also use of ERÍN with NINDA and ḤAŠḪUR (IBoT I 36 obv ii 3, 7, 50, 54, 58). (3) GIŠPÈŠ LIBIR.RA (KUB XXXI 71 rev iv 15) "aged (dried) figs" can be compared profitably with Ugaritic *dbl̄t ynt̄* (UT 55 : 28 ; 56 : 23). (4) GIŠGEŠTIN ḤÁD.DU.A LIBIR.RA *ḥar-ra-an* (KUB XXXI 71 rev iv 15) "aged spoiled raisins" can be compared with Ugaritic *šmqm ylnm* (UT 55 : 28 ; 56 : 24). (5) TÚGparnaš LIBIR.RA (KUB XIII 35 obv i 48) should be contrasted with TÚGparnaš GIBIL in the sameline and compared with TÚGLU-BÁ-RI SA₅ (KUB XVIII 29 rev iv 6) "a red, fine old garment" (cf. also *AHw*, I, 560 *sub lubāru*, where a *lubāru sammu* is listed). (6) LÚSANGA LIBIR.RA (KUB XVII 35 obv i 24) can be contrasted with LÚSANGA GIBIL

agree, to : *malai-*
 agreeable, to be : *waš-* (Vmp)
 agreement : *maliyašba-*
 alabaster : *NA₄AŠ.NU₁₁.GAL*
 ale-wife : *SAL KAŠ.NA*
 alert, to be : *paḥṣanuwanza eš-*
 alive : *ḥuišwant-*
 alive, to be : *ḥuiš-, ḥuišwai-*
 all : *ḥumant-, dapiyant-*
 allocation : *tarnat-* (Nc)
 ally : *warri-*
 alone : *minu-, wannummiya-, l-aš*
 altar : *ištanana-, GIŠZAG.GAR.*

RA

amusement : *duškarat-*
 ancient : *annalla/i-*
 anger : *karpi-, kartimmiyat-,*
 šawar, TUKU.TUKU
 anger, to : *kartimmiyaḥ-*
 angry : *ḥaršallant-, karpiwala-,*
 kartimmiyawant-, lelaniyant-
 šant-, šawaniyawant-
 angry, to be : *kappilazza-,*
 kappilah-, karpeš-, kartimmeš-,
 kartimmiya-, lelaniya-, TUKU.
 TUKU(-eš)-

angry, to make : *kartim(miya)nu-*
 animals : *ḥuitar, ḥuitnant-*
 ANIMALS : Quadrupeds.

awiti-

ḥartiagga- : bear (?), snake (?)

UDU *iyant-* : sheep
liḥša[: buffalo
paršana- : leopard
šayu-
šaša- : antelope
šuppal- : head of large cattle
šuppalant : head of large cattle
tarwiyalli-
tišanu- : buffalo
ulippana- : wolf
 GUDĀB : cow
 GUDAM : wild steer
 AMAR : calf
 AM.SI : elephant
 ANŠE : ass
 ANŠE.GĪR.NUN.NA : mule
 ANŠE.KUR.RA : horse
 ĀŠ.SAL.GĀR : young sheep
 (also spelled SAL.ĀŠ.GĀR)
 AZ : bear
 DĀRA : mountain goat
 DĀRA.MAŠ : stag
 EMÈ : jenny
 GUD : ox
 GUD.MAḤ : bull
 KA₅.A : fox
 MĀŠ : goat
 PĒŠ(.TUR) : mouse
 ŠAḤ : pig
 ŠAḤ SAL.AL.LAL : sow ²
 UDU.KUR.RA : antelope

of lines 23, 25, 26, etc. in the same context. (7) *EM-ŠA LIBIR.RA* (KUB XII 44 rev iii 22) "aged rennet" is to be compared with the *GA.KIN.AG ERĪN LIBIR.RA* listed above.

2. The compound Sumerograms ŠAḤ SAL.AL.LAL (KUB XXXV 142 rev iv 6) and UR.GI₇ SAL.AL.LAL (KUB XXXV 142 rev iv 7) militate

UDU.U₁₀ : ewe
 UDU.ŠIR : ram
 UDU.U₁₀ : ewe
 UG.TUR : leopard
 UR.BAR.RA : wolf
 UR.GI₇ : dog
 UR.GI₇ SAL.AL.LAL : bitch²
 ÛZ : nanny goat
 ARNABU : hare
 ankle : *patalḫa-*, KURSINNU
 anklet : *patalḫa-*, HAR GİR
 announce, to : *tarkummai-*
 annually : MU-tili, MU-ti MU-ti
 anoint, to : *išk-*, Ī
 anointed : *iškant-*, *tazzelli-*
 ant : *lalakueša-*
 ant swarm : *lalakueššar*
 antelope : *šaša-*, UDU.KUR.RA
 anus : *arra-*
 appear, to : *šiya-* (Vmp), *dug-*,
uwa-
 appease, to : *talliya-*, *waršanu-*
 apple : HAŠHUR

appoint, to : *maniyab-*, *weriya-*
 apprentice : LÚ/SALKAB.ZU.ZU
 approach, to : *maninkuwan pai-*,
maninkuwaḫ-, *šalik-*
 approve, to : *malai-*, *palkuya-*
 apricot : HAŠHUR.KUR.RA
 archer : LÚ GIŠBAN
 arise, to : *arai-*
 arm : *išḫunau-*, Ā
 armpit : *dannareššar*
 army : *kula*, *laḫḫa-*, *tuzzi-*,
tuzziyant-, ERÍN.MEŠ, KARAŠ
 aromatic plants : ŠIM.ĤI.A
 arouse, to : *arai-*, *ḫarnamniya-*,
laḫḫilabḫešk-, *laḫḫabḫinu-*,
ninink-
 aroused : *laḫḫabḫi-*
 arrogance : *šallakardatar*
 arrogant, to be : *šallakardai-*,
šallakardab-
 arrow : *nata/i-*, *šubmili-* (?),
šiyattal- (?)³, GI, GIKAK.Ū.
 TAG.GA

against the customary rendering of SAL.AL.LAL as "female draught animal" (cf. *HWb*, sub ANŠU SAL.AL.LAL, ANŠU.GİR.NUN.NA SAL.AL.LAL, and ANŠU.KUR.RA SAL.AL.LAL). Sows and bitches would hardly be used as draught animals. It seems more likely that SAL.AL.LAL is just a variant mode of indicating the female of the species, especially when there is no distinct Sumerogram for the female (as in the case of ÛZ, GUDÁB, UDUU₁₀). Methodologically, one would wish to find the simple *ANŠU.KUR.RA SAL "mare" before he would concede that ANŠU.KUR.RA SAL.AL.LAL means "draught mare"; cf. Or. NS 35 (1966), pp. 399-400.

3. Without insisting that *šiyattal* be rendered "arrow" in all of its occurrences (such as in the problematic Ullikummi passages, where "blade" may indeed be superior) allow me to allude to the interesting sequence GIŠBAN . . GI-tal . . IŠPATI "bow . . arrow . . quiver" in KUB XXVII 6 obv i 11, 18. The phonetic complement *ri/tal* fits neither the other Hittite

artisan : *BĒL QĀTI*
 ask, to : *punuš-*, *wek-*, *wewak-*
 ass : ANŠE, (Luwian :) *targaš(a)-*
na-
 assembly : *ašešsar*, *panku-*, *tuliya-*
 associate with, to : *arallai-*,
ḥarpiya-, *lam-*
 astragalus : *UZUZI.IN.GI*
 atonement payment : *maškan-*,
parkan-
 atonement, to make : *lilai-*
 attach, to : (legal) *appat(a)riya-*
 attack, to : *anda ar-*, *šarḥ-*,
walḥ-, *parḥ-*
 attack, threatening to : *šarḥuntalli-*
 attention, to pay : *ḥanḥaniyai-*
 augur : *LÚ.IGI.MUŠEN*,
LÚ.MUŠEN.DŪ
 avenge, to : *anda šanḥ-*, *appa*
šanḥ-, *ešḥar šanḥ-*, *kattawatar*
šanḥ-
 avoid, to : *mutai-*
 award the verdict to, to : *šaraz-*
ziya-, *šarlai-*
 axe : *ateš(ša)-*, *šummittant-*,
HAŠŠINNU, *PÁŠU*
 back : *iškiš(a)-*
 bad : cf. evil

baetyl : *ḥuwaši-*, NA₄ *ZI.KIN*
 bag, leather : *KUŠA.GÁ.LÁ*
 bait : *kuwankunur-*
 bake, to : *šanḥuwai-*, *zanu-*
 baked : *šanḥunt-*
 baker : *LÚ.NINDA.DŪ.DŪ*,
LÚ.NINDA.ŠE
 balance : *elzi-*, *GIŠNUNUZ*,
GIŠNUNUZ ZI.BA.NA
 balance, to : *arḥa ganganu-*
 ball : *purpura-*
 band : *ḥulali-*, *išḥiyal-*, *lupanni-*
 banish, to : *arḥa uwiya-*,
ZAG-an zainu-
 bank (of river) : *wappu-*
 barber : *taḥiyali-* (?), *LÚ ŠU.I*,
ŠU.I-tara- (?) ⁴
 bark (of tree) : *ḥurpa/ušta(n)-*
 barn : *Ē IN.NU.DA*
 basalt : NA⁴ *kunkunuzzi-*,
NA⁴ŠU.U-zi-
 base : *palzaḥḥa-/palzašḥa-*
 basket : *erḥui-*, *kištu-*, *pattar-*,
puriyalli-, *šeḥelliški-*
 basket-bearer : *erḥuitalla-*
 basket-weaver : *LÚ AD.KID*
 bath-house : *Ē DU₁₀.ŪS.SA*,
Ētarnu-
 bathe, to : *warḥ-*

words for "arrow" or "reed" nor the common Akkadian words (e.g., *uṣṣu*, *mulmulla*), but it would fit *šiyattal*.

4. *ŠU.I-tara-* (KUB XXXVI 95 rev iii 4) occurs in the same small fragment with *GIŠšiyattal* "razor, blade, arrowhead?", the Sumerogram for which is *GIŠŠU.I*. Compare the other occupational suffixes *-tara-* such as *weštara-* "herdsman" (from *weš-* "to graze"), and *LÚ AD.KID-tara-* (KUB XIX 5 obv 33) "basket weaver".

battle : *ḥullanzai-*, *ḥullanzatar*,
ḥullanzeššar, *zabḥai-*
 battle, to do : *ḥullai-/ḥulliya-*,
ḥulḥuliya-, *kururiya-*, *zabḥiya-*
 battle-readiness : *ḥuda-*
 bead : NA₄NUNUZ, *kunnan-*
 beak (of bird) : KA_xU
 beam : GIŠ.MAH
 bean : *šumeššar*, GŪ.GAL.GAL
 bear : *ḥartagga-* (?), AZ
 beard : *zamangur-*
 beard-hair : *išḥeni-/išḥiyani-*
 bearded : *šamankurwant-*
 beautiful : *mišriwant-*
 beauty : *mišriwatar*
 become, to : *kikkiš-*, *kiš-*
 bed : *ḥaputi-*, *namulli-*, *natḥi-*,
šašt(a)- GIŠNĀ, MADNĀNU,
 MAYALU
 bed, to go to : *neku-*, *šašti pai-*
 beddings : GIŠNĀ-*anteš*, TŪG ŠA
 GIŠNĀ
 bedposts : *patiyalli-*
 bedroom : Ē.ŠĀ(-*nant-*)
 bee : NIM.LĀL
 bee-keeper : LŪ NIM.LĀL
 beer : *šeššar*, KAŠ
 beer-bread : BAPPIR
 befall, to : *para pai-*
 beget, to : DUMU(.MEŠ) *iya-*
 believe, to : *ḥa-*
 belittle, to : *teḫnu-*

beloved : *aššu-*, *aššiyant-*
 beloved, to be : *aššiya-* (Vmp)
 beloved, to make : *aššiyanu-*
 belt : *išḥuzzi-*, *gapari-*, *maššiya-*,
maštaimi-, TŪG ĪB.LAL, TŪG
 E.ĪB (?), TAḤAPŠU
 belt-maker : LŪĒPIŠ TAḤAPŠI
 bend, to : *lak-*, *lilak-*
 besmear, to : *išk-*
 beverage : *akuwatar*
 BEVERAGES :
ḥapuštiya-
ḥarnai- : milk
limma-
marnu(want)-
pankur- : milk (?)
parḥuena-
šeššar : beer
šiyanta-
tawal-
teriyalli-
walḥi-
wiyana- : wine
zizzahī-
 GEŠTIN : wine
 GEŠTIN GIBIL⁵ : new wine
 GEŠTIN EM-ŠA⁶ : sour wine,
 vinegar
 GEŠTIN KU₇ : sweet wine
 GEŠTIN.LĀL⁷ : honeyed wine
 KAŠ : beer
 KAŠ.LĀL⁷ : honeyed beer (?)

5. KUB XXV 14 obv iii 2, 4, 9, 11 and KUB X 48 obv i 4.

6. ABOT 7 obv i 11 and FHG 9 i 5.

7. KUB XXVII 49 rev iii 37. Culturally compare *Krt* : 82, 165 at Ugarit and μελιηδέα οἶνον in *Iliad* VI : 258 and X : 579. Since wine mixed

beware, to : *auš-*

bind, to : *ašariya-, ḥamenk-, ḥarp-,*

išḥai-/išḥiya-, kaleliya-

bird : *wattai- (?)*

BIRDS :

alliya- : an oracle bird

alili- : an oracle bird

aramnant- : an oracle bird

aramni-

arši(n)tatḥi- : an oracle bird

arda-

aššuraššura- : cf. *šurašura-*

ḥalwašši- : an oracle bird

ḥapupa/i/u- : hoopoe (?),

owl (?)⁸

ḥara(n)- : eagle

ḥarrani- : cf. MUŠEN KASKAL

ḥaštapi- : an oracle bird

ḥuša- : an oracle bird

ḥuwa(ra)- : an oracle bird ;

hootowl (?)

cf. Akkadian *ḥu'a*.

iparwašḥa-/iparwašši- :

an oracle bird

kakkapa- : partridge

kallikalli- : falcon

kalmuši- : an oracle bird

*kipriti-*⁹

laḥḥanza(na)- : stork (?) ;

maršanašši- : an oracle bird

miyanašši- (?)

mutamuti- (?)

pattarpalḥi- : an oracle bird

pera/i-

*šaluwašaluwa-*¹⁰ : an oracle bird

šalwini- : an oracle bird

šulupi- : an oracle bird

šurašura- : cf. *aššuraššura-*

tapašši- : an oracle bird

tarla-

tarwiyalli- (?)

tarumaki- : woodpecker (?)

ura/iyanni- : an oracle bird

zariyanalli- (?)

zinzapu- : dove

*zizzipki-*¹¹ : an oracle bird (?)

ĀMUŠEN : eagle

with LĀL is called GEŠTIN KU₇ in KUB XII 5 obv i 21, it is quite likely that "honeyed wine" is elsewhere designated by GEŠTIN KU₇. Compare also the interesting KAŠ.LĀL in KUB XXX 32 rev iv 8.

8. RHA 76 ['65] 12-13, 15-16. A form with *a* theme (*ḥapupa-*) may exist in the broken text KUB XII 13 : 2 [*ḥa-p*]u?-*pa-a* MUŠEN. Landsberger has recently proposed that the *ḥapupi-* bird is the hoopoe (Greek ἑτοψ, Latin *upupa*) (WdO III ['66] 264). It is true that the name is probably onomatopoeitic in some fashion, but one would wish to find the Akkadian name for the hoopoe *kubšānu/ḥasibāru* in lists like those prepared for RHA 76 ['65] 14-15 in order to identify the *ḥapupi-* with certainty.

9. RHA 76 ['65] 15-16.

10. KUB XVIII 3 rev iv 4 (*šal-u-wa-šal-wa-aš*).

11. KUB XVIII 14 rev iii 15 (*zi-iz-zi-ip-ki-iš*).

MUŠEN HUR-RI :	black : <i>hanzana-</i> , <i>dankui-</i>
Tadorna (?) ¹³	black, to make : <i>dankuwaḥ-</i>
MUŠEN KA ₅ .A : fox-bird (??),	blade : <i>šiyattal</i> (?), EME
vulture (?) ¹⁴	blame, to : <i>hanḫaniya-</i> (?)
MUŠEN GAL : duck	blanket : <i>ḫuwammaliya-</i>
MUŠEN KASKAL ¹⁵ :	<i>ḪULLANU</i> (?)
cf. <i>ḫarrani-</i>	blasphemy : <i>ḫurdiyaš uttar</i>
KASKAL : is perhaps a rebus	blind : <i>dašuwant-</i> , LÚ IGI.NU.
here ?	GÁL
SIMMUŠEN : swallow	blind, to : <i>dašuwah-</i>
SÚR.DŪ.AMUŠEN : falcon	blood : <i>ešḫanant-</i> , <i>ešḫar</i> , <i>mani-</i> ,
TU.TURMUŠEN : dove	MUD, ADAMMU
ĒRIBUMUŠEN : crow	blood, to shed : <i>ešḫar iya-</i>
TUTTUMUŠEN ¹⁶ : cf. <i>dūdu</i> as	blood-red : <i>ešḫarwant-</i>
Akk. birdname	blood-spattered : <i>ešḫanuwant-</i> ,
bird-watcher : LÚ IGI.MUŠEN,	<i>ešḫaškant-</i>
LÚ MUŠEN.DŪ	blood-relationship : <i>išḫanittaratar</i>
birth, to give : <i>ḫaš-</i> , <i>ḫašk-</i>	bloody, to make : <i>ešḫarnu-</i> ,
birthstool : <i>ḫapšalli-/ḫaššalli-</i> ,	<i>ešḫarnumai-</i>
<i>kuppeššar</i> (?) ¹⁷	blot out, to : <i>kištanu-</i>
bite, to : <i>wak-</i>	blow, to : <i>parai-</i> , <i>parip(a)rai-</i>

13. Landsberger, *WdO* III [‘66] 262-7.

14. KA₅.A in some contexts certainly seems to represent an oracle bird (KUB XVIII 12 obv i 11; 15 obv 12; KUB XXII 38 rev iv 21; KUB V 11 i 20; etc.). It would be tempting to read MUŠEN.ḪI.A KA₅.A.ḪI.A in KUB XXIV 14 ii 20 and 24 as a single plural subject rather than as a compound one (i.e., “vultures” rather than “birds and jackals”). If the KA₅.A is in fact a bird, could he be the *zibu* vulture (CAD Z 106) ?

15. KUB VII 50 : 3. Perhaps MUŠEN KASKAL is a rebus for MUŠEN*ḫar-raniš*?

16. KUB XV 27 obv ii 4 : TU-UT-TUMUŠEN. Prof. von Soden in private communication suggests equating with the Akkadian birdname *dūdu* (AHw, I, 174b).

17. The woman sits on the *kuppeššar*, while giving birth (KUB XXX 29 obv 4, 6).

blue : *andara-*, ZA.GĪN

blue, to make : *andarešk-*

blunt : *alpu-* (?)

boast, to : *walla-*

boat : cf. ship

body : *tuegga-*, NĪ.TEMEŠ

BODY, HUMAN. Parts of.

Head & Neck Region

aiš- : mouth (KAxU)

enera- : eyebrow

ḫalant- : head (SAG.DU)

ḫalḫalzana-

ḫaršar/ḫaršan- : head

(SAG.DU)

ḫazzizzi- : ear (GEŠTU)

ḫubḫurta/i-/ḫurḫurta- :

windpipe

ḫupallaš- : scalp (?), skull (?)

ištamana- : ear (GEŠTU)

kapru- : throat (?)

kuttar : shoulder/neck (?)

lala- : tongue (EME)

laplipa- : eyelash

meni- : face

pappaššala- : oesophagus

puri- : lip (KAxNUN)

šakui- : eye (IGI) IGI.ḫi.a =

šakuwa : eye

šišai- : tooth (?) (KAxUD)

tetana- : hair

titita- : pupil of eye

tarna- : skull

zamangur : beard

KAxKAK : nose

BODY, HUMAN.

Arms & Upper Torso.

erai- : part of the liver

ḫabri- : diaphragm

ḫazzil- : fist (UPNU ; GEŠPU)

išḫunau- : upper arm, biceps

iškiš(a)- : back

kalulupa- : finger (ŠU.SI)

kard- : heart (ŠÀ)

keššar(a)- : hand (ŠU)

lišši- : liver

mazeri- : part of liver

mubrai- : rib (TI)

nipašuri- : gall duct (?)

paltana- : shoulder

panduba- : stomach (?),

bladder (?)

šankuwai- : fingernail

(UMBIN)

šentabi- : part of liver

(KI.GUB?)

taggani- : chest

dannareššar : armpit(s)

tapuwaš- : side

tita(n)- : teat (UBUR)

IGI.BAR : groove on liver

ZĪ : gall bladder

UZUMUR₇.GŪ : spine

BODY, HUMAN. Lower Torso.

arra- : anus

arlip- : penis (??)

ḫapuša(nt)- : penis (?)

ḫapušaš-

ḫarniu- : penis (??)

kamaršuwant- : colon (?)

karat- : intestine(s)

(UZUNĪG.GIG)

genu- : penis

genzu- : lap, womb

lalu- : (erect) penis

- šarḫuwant-* : uterus, placenta
 KALĀM : kidney
 BODY, HUMAN. Legs.
ḫarganau- : sole (of foot)
ikt- : calf, shank
kalulupa- : toe
 (ŠA GĪR UZUŠU.SI)
genu- : knee
parš(i)na- : thigh
pata- : foot (GĪR)
patalḫa- : ankle
walla- : thigh
 UZUZI.IN.GI. : astraglus,
 ankle bone
 UZUNAGLABŪ¹⁸ : loins
 (UZUBAR.SĪL)
 bolt : *ḫattalu-*, *ḫattalwant-*,
zakki- (?)
 bolt, to : *ḫatalwai-*
 bond : *ašara-*
 bone : *ḫaštai-*, *ḫaštiyant-*
 booted : *šarkuwant-*
 border : *arḫa-*, *irḫa-*
 border fort : *aw(a)ri-*
 border guard : *awriyala-*
 bordering : *arabzena-*
 born : *ḫaššant-*
 bottom : *palza* (?)
 bound : *išḫiyant-*, *ḫamenkant-*
 boundary : *arḫa-*, *irḫa-*
 bow down, to : *aruwai-*, *ḫink-*,
kaniniya-
 bow : GĪSBAN
 bowstring : *išḫunau-* (?), *ištaḡga-*
 boy : *pappanikni-*
 bracelet : ḪAR ŠU
 braid, to : *šumumab-*¹⁹
 branch : *alkišta(n)-*²⁰, ARTU
 brandish, to : *iškidaḫ-*,
 (GĪR) *takš-*
 brave : *ḫaštali-*, *tarḫuili-*
 brazier : *paḫḫunalli-*, GUNNI
 bread : *zuwa-*
 BREAD, Varieties of²¹ :
*alalunza*²²
alattari-

18. KUB X 62 rev v 4 (UZUNA-AG-LA-BU).

19. KUB XXIX 1 obv ii 43 *kenupi-ma-šan anda ŠA UR.MAḪ šešai paršnaš UZUšišai šu-mu-ma-ab na-at ḫar-ak*, "in the *kenupi* braid together the tail of a lion (and) the tail of a panther and hold them (together)!" The passage concerns a magical ritual to insure that likewise the heart and soul of the king will be one (cf. Goetze's translation in *ANET*², 358). Here as elsewhere in Hittite texts there is no compelling reason to interpret *šišai-* as "tooth". Is there an etymological link between *šumumab-* and *šummanza*?

20. Also in the composites GĪŠḫatalkešna- and *ta-pal-ku-uš-ta-na-an*SAR (KUB XXIV 14 i 6).

21. The NINDA names will be treated *in extenso* and in detail in the writer's forthcoming monograph *The Baking Industry of Hittite Anatolia*.

22. KUB XVII 12 obv ii 21, 30.

*allina[šši]-*²³
*alpašši-*²⁴
ammeyant-
ampanzi
am?-pu-ra-
*a-a-an (*ayan)*
anahi-
armanni-
arma(n)talanni-
arpamar
hali-
harnantašši-
har-aš-pa-u-wa-an-te-eš
harpana-
harši-
haršupanni-
harzazu-
hawattani-
*hawiyašši-*³²
hazzizzita
himma-
*bulliti-*²⁵
hurupi-
hututalla-
*hu-ut-n[i-ik-ki]-*²⁶
iyatti-
impadukil(i)-
ippinita

išgarant-
ištappulliyant-
iduri-
gahari-
kaggari-
kalmah[
kar-ši-ya[
katai-
kištu-
gullant-
kuwanzunašši-
*lallamuri-*²⁷
makalti-/makanti-
mitgaimi-
miumiu-
muḫhila-/muḫḫuila-
mulati-
muriyala/i-
nahiti-
ninattanni-
niniyami-
nu/pat/tar-ra-ti
parša-
paršiul-
paršulli-
partanni-
piḫaddašši-
piyantall(a/i)-

23. KUB XXV 50 obv ii 2: NINDA*al-li-na-[aš-ši-iš]* restored from unpublished duplicate 2201/g I 3 kindly communicated to me by Prof. Laroche.

24. KBo II 4 obv ii 22, rev iii 26, iv 4.

25. KBo IX 148:8; KUB VII 54 obv i 5-6.

26. KBo XIV 89 rev iv 3 (NINDA*hu-ut-n[i-ik-ki]*) restored as homonym of DUG name on analogy of NINDA names: *harši-*, *ḫuppara-*, *hurupi-*, etc.

27. KUB XXXII 128 i 8 (complete) with fragmentary KUB XXV 46 obv ii 12 and KUB XXVII 19 iii 5.

pulli-
punniki-
purpura-
šarama(n)-
šara marrant-
šar-ku-uš[
šarli-
šarnešnili-/šarrišnili-
šena-
še-er-ku-ra-an-te-eš ²⁸
 cf. DUG*kattakurant-*
šiliwan-
šiluša-
šiwandanni-
šiwandananni-
šuppi-
takarmu-
takarti-
dannaš-
taparwašu-
tarhūntiti- ²⁹
tarpala-
tawaral-
tuhurai-
tunaptu-
duni-
tunik-

turuppa-
tuzzi-
wagata-
wagataššan-
wageššar
walpailanni-/walpaimanni-
wantili-
warmannizi
warnaš
wiyattatar
wišta-
wištatnimi-
zannita
zapahi-
zappinni-/zipinni-/zinnipi-
ziggawani
zippulani-
zippulašši-
zippuriya[
zu-un-z[u-
 NINDA BABBAR : white
 bread
 NINDA BA.BA.ZA
 NINDA GIŠBANŠUR : table
 bread
 NINDA ERĪN.MEŠ : cf. *tuzzi-*
 NINDA GIBIL : fresh bread

28. KUB IX 2 obv i 19. Prof. Laroche has pointed out that the KU is drawn more like a MA. He would read it as *ma*, but to the writer the comparison with DUG*kattakurant-* is too compelling to ignore. In this case I am forced to conclude that the sign is carelessly drawn and that KU is intended to be read. This and other composite forms are discussed in *Or. NS* 35 [1966], pp. 394-395.

29. KUB XII 16 obv i 16 and KUB XX 12 : 3, 8, 10, contexts in which food products predominate. Comparing NINDA*Ninattanni-*, NINDA*šiwandanni-*, and NINDA.KUR₄.RA TUR *dGul-aš-ša-aš*, I suggest that the *tarhūntiti-* was likewise a loaf shaped into a statuette of the deity.

NINDA GÚ.GAL : bread from chick-pea flour	shaped like cattle & sheep
NINDA GÚG : (kukku-cake)	NINDA.KUR ₄ .RA Ī : bread with oil
NINDA.Ī : bread with oil	NINDA.KUR ₄ .RA IM-ZA : sour bread
NINDA.Ī.E.DĒ.A : (mersu-bread/cake)	NINDA.KUR ₄ .RA.Ī.I.A KAx[U] EME 12 KAxUD. MEŠ ³³ : loaves shaped like mouth, tongue & 12 teeth
NINDA IM-ZA : sour bread	NINDA.KUR ₄ .RA ŠA GIŠKAK : loaf shaped like a nail
NINDA KAxUD ³⁰ : loaf shaped like tooth	NINDA.KUR ₄ .RA KU ₇ : sweet loaf
NINDA KASKAL-NI	NINDA(KUR ₄ .RA) LABKU : moist loaf
NINDA KAŠ ₄ : runner's bread	NINDA.KUR ₄ .RA URUNerik : bread baked in the town of Nerik
NINDA KU ₇ : sweet bread ; cf. <i>mitgaimi</i> -	NINDA.KUR ₄ .RA SA ₅ : red loaf
NINDA.KUR ₄ .RA : thick bread ; cf. <i>ḥarši</i> -	NINDA.KUR ₄ .RA ŠE : barley bread
NINDA.KUR ₄ .RA EME ³¹ : loaf shaped like tongue	NINDA.KUR ₄ .RA TUR : little loaf
NINDA.KUR ₄ .RA GA.KIN. AG : cheese bread	NINDA.KUR ₄ .RA U ₄ -MI :
NINDA.KUR ₄ .RA GE ₆ : dark loaf	
NINDA.KUR ₄ .RA GÍD.DA : long loaf	
NINDA.KUR ₄ .RA.Ī.I.A ŠA GUD UDU- <i>ya</i> ³² : loaves	

30. See fig. 70 in A. Erman, *Aegypten u. Aegypt. Leben*, p. 223 for a tooth loaf.

31. KBo X 37 iii 36.

32. KUB X 21 rev iv 13-14. Compare the loaves in the form of recumbant livestock created by the personnel of the Egyptian royal bakeries depicted in A. Erman, *Aegypten und Aegyptisches Leben*², 224, fig. 71. This NINDA name confirms the interpretation of NINDA *ḥawiyašši*- as "loaf in the shape of a sheep" and invalidates the objections of J. Friedrich (*AfO* XXI ['66] 83-4).

33. KBo X 37 iv 31.

daily bread	bridle : KUŠKA.TAB
NINDA.KUR ₄ .RA ZÍZ :	bridled : išmeriyant-
emmer bread	bright : ašara-, ħarki-, lalukki-,
NINDA.LĀL : honey bread	lalukkiwant-, mišriwant-
NINDA.LIBIR.RA ¹ : old/stale	bright, to make : ašarešk-,
bread	lalukkišnu-
NINDA MAR-RU : bitter	bring, to : arnu-, peħute-, uda-,
bread	uwate-, weda-, wiwida-
NINDA SIG : thin bread	bronze : ZABAR, ħarašnu- ^{36 a}
NINDA ZI.ARĀ-aš	brushwood : ħašduir-
NINDA TAPPINNU : bread	bucket, wooden : GIŠBUGIN
from coarse barley flour	build, to : parnawai-, tak(ke)š-,
(Sum. dabin) ³⁴	wete-
break, to : kinu-, lawar-,	bull : GUD.MAḤ, GUDALŪ
duwarnai-	burglarize, to : taya-
breast (teat) : tita(n)-, UBUR	burn, to (intr.) : war-
breast-feed, to : tittiya- ³⁵	burn, to (trans.) : warnu-
bribe : maška(n)-	burned : lukkant-, urenant-
brick : SIG ₄ (phon. kalpašša-??) ³⁶	bury, to : ħariya-
bride : SALĒ.GE ₄ .A	bush : ħaḫḫal-
bride-price : kušata-	butter : Ī.NUN
bridge : armizzi-	buttocks : arra- (?)
bridge, to : armizziya-	buy, to : waš-

34. Incorrectly read by Kammenhuber and Friedrich (*HWb* Erg. 2, p. 24) as a "Hittite" (phonetic) NINDA name. Cf. CAD A¹, p. 238b *sub akalu*, lexical section.

35. KBo XIV 98 i 17 (cf. Goetze, *JCS* 18 ['64], 93).

36. Goetze's reading of the GN URULum-na-ḫi-la as URUSIG₄-na-ḫi-la (*JCS* 18 ['64], 92) raises the question of the identity of this GN with URUKal-pa-ašša-na-ḫi-la (KBo X 10 obv iv 7). If they are the same, then the phonetic reading of SIG₄ "brick" would be *kalpaššana-. For the reading of the LUM/SIG₄ as GUZ in TÚGGUZ.ZA see Dietrich and Loretz, *WdO* III ['66], 228⁹⁷. The reading GUZ/guz would not, however, be appropriate in this GN. TÚGGUZ.ZA = Akkad. *i'lu* (CAD I, 90-1). The *i'lu* as chair covering should be compared with the *κῶας* of *Odyssey* XIX 97 f.

36 a. RHA f. 79 ('66), p. 181.

calf : AMAR
 call, to : *ħalzai-*, *kalleš-*, *lamniya-*,
weriya-
 calm, to : *galank-*, *palahša-*
 camp : KARAŠ, BÂD.KARAŠ
 campaign : *gim(ma)ra-*, *lahħa-*,
lahħiyatar, *palša-/BAL-ša-*
 canal : *amiyar(a)-*, *artaħhi-*, PA₅
 capital crime : *ħaršanaš aggatar*
 capture, to : *alš-*, *ep-*
 care for, to : *aršai-*, *ħantiyai-*,
šaktai-
 carpenter : LŪ NAGAR,
 LŪ NAGAR IŠŠĪ
 carry off, to : *karṣ-*, *peħute-*, *peda-*
 carve, to : DU₈
 case (legal) : *ħanneššar*, *uttar*,
 DI(.KUD)
 castrate, to : *karš-*, *parkunu-*
 catch up with, to : *ħapuš-*, *anda*
wemiya-
 cease, to : *zinna-*
 celebrate (festivals), to : *ešša-*,
iya-, *katta ħamenk-*
 cella : Ē.ŠĀ (KŪ.GA)
 cellarius : LŪ ZABAR.DAB
 censer : *aħrušhi-*
 cereals : NUMUN.ĤI.A
 ceremony : *ħazziwi-*, *ħimma-*
 chaff : *ezzan-*
 chain : URUDUSĪR.SĪR
 chair : *kešhi-*, *tapri-*, *zahurii-*
 chamberlain : *ħamena-*,
 LŪŠĀ.TAM, LŪ Ē.ŠĀ
 change, to : *tameumaħ-*, *waħnu-*
 charge, to : DĪNAM *arnu-*
 chariot : GIŠGIGIR, *ħulukanni-(?)*

chariot-driver : *išmeriyaš išħa-*,
taršipala-, LŪQART APPU
 charm, to : *alwanzaħ-*, *ħuek-*
 chase, to : *šiyattaliya-*
 cheek : *paršina-*
 cheese : GA.KIN.AG, GA.KIN.
 KAK
 chest (body) : *taggani-*
 chest (container) : GIGĀ
 (GIPISAN)
 child : *ħammaša (?)*, *ħaššant-*,
 DUMU
 childless : *wannummiya-*
 choke, to : *nuhħar-*, *tuhħai-*
 circle : *kaluti-(?)*, *a/irħa-*
 cistern : *luli-*, BURĪTU
 city : *ħappira-*, URU
 civilian captive : *arnuwala-*,
 NAM.RA
 claim, legal : *kattawatar*, DI-šar
 clan : *ħaššatar*, *pankur (?)*
 clay : *purut-*, *puruteššar*, *wilan-*,
 IM, GIR₄ (baked clay)
 clean : *parkui-*
 cleanse, to : *šappišaraħ-*, *parkunu-*
 clear (legally), to : *parkunu-*
 cloak : *adupli-*, *šeknu-*, TŪGBAR.
 DUL₅
 close, to : *ħatk-*, *ištāp-*
 clothe, to : *išħuzziya-*, *putalliya-*,
šai-, *waš(šiya)-*, *šarkuwa-*, *anda*
zik-
 clothing : *waš(ša)pa-*, *waššuwar*
 CLOTHING. For entire body.
adupli- : cloak
gapari- : light tunic
kariulli- : full-length body veil

šarriwašpa- : tunic (?)

šeknu- : cloak

šepahi-

TŪG BAR.DUL₅

TŪG E.ĪB : cf. gapari-

TŪG GUZ.ZA : cf. WdO III
['66], 228⁹⁷.

TŪG.NĪG.LĀM

CLOTHING. Undergarments.

kaluppa-

CLOTHING. For the head.

ašusa- : earring

išḫiyal- : headband (?)

ištamahura- : earring

kupaḫi- : man's headgear

kureššar : woman's headgear

gurpiši- : helmet (?)

lupanni- : headband

AGA : tiara, crown

TŪGBAR.SI : cf. lupanni-

TŪGGABA

GAD IGI.ĪA : veil

ḪUB.BI : earring

TŪGSAG.DUL : cf. kupaḫi-

CLOTHING. Belts & sashes.

išḫuzzi-

kušiši-/kušitti-

maššiya- (TŪGŠĀ-GA-AN-DŪ)

maštaimmi-

TŪGĪB.LAL

TAḪAPŠU

CLOTHING. Footwear.

patalla- : sock (?)

patalḫa-

KAPALLŪ : hose (?)

KUŠE.SIR : shoe

TŪGGAD.DAM : leggings

ḪAR GĪR : anklet ;

cf. patalḫa-

CLOTHING. Unclassified.

ḫapušant-

ḫupra-

ḫuzzi-

iškalleššar : torn garment

kinanta-

kukkullaimmi-

ku-wa-a[r-

mazakanni-

mutalliya-

parnanna-

puwaliya-

šašta- : nightshirt (?)

šepahi- : kind of shirt

tawalga(n)-

te-er-ma-az

wattarwiza[

TŪGLUBĀRI¹ : "fine old
garment"

cloud : alpa-, kammara-, URPU

club : ḫattala-, GIŠ-ru, GIŠTUKUL

coachman : taršipala-

cobbler : LŪĒPIŠ KUŠE.SIR

coil, to : ḫulaliya-

cold : ekuna(nt)-, KAŠŪ

cold (n) : ekunima-

cold, to become : igai- (Vmp)

collar : GIŠSI.GAR, kuttanalli- (?)

collide, to : anda šiša-

colorful : DAR.A

COLORS :

andara- : blue

eḫlipakki-

ešḫarwant- : blood-red

ḫaḫlawant- : yellow-green

ḥanzana- : black
ḥarki- : white
kunza-
kuwalin- : dark blue (?)
maruṣam(m)a- : red colored
mit(a/i)- : red
dankui- : dark, black (?)
 A.AB.BA : sea-colored
HAṢERTI : green
SA₅ : red
SIG₇.SIG₇-i : green
ŽA.GĪN : blue
 comb, to : *kiṣai*-
 comb : *GIŠGA.ZUM*
 come, to : *ar*-, *uwa*-
 command : *ḥatreṣṣar*, *tapariya*-
 command, to : *ṣeṣḥai*-,
 tapar(r)iya-, *watarnah*-
 commission, to : *weriya*-
 companion : *LÚ/SALara*-, *ZAG-a*-
 compel, to : *GEŠPŪ-ab*-
 compensation : *ṣarnikzel*
 compensation, to make : *ṣarnink*-
 compliance : *ḥapanzuwalatar*
 comply, to : *ḥap*-, *kariya*-, *kari*
 tiya-
 concubine : *šaṣant*-, *SALESIRTU*
 CONDIMENTS :
 GA.RAŠSAR : leek
 GI.DŪG.GA
 SUM.SIKILSAR : onion
 ŠE.GIŠ.Ī : sesame
 ŠE.LŪSAR : coriander
 UKŪŠ : cucumber
 ŪTIN.TIR : cumin
 confidential : *kuniṣtayalli*-
 conjure, to : *ḥuek*-

conquer, to : *ḥullai*-, *-za tarḥ*-
 consent, to : *malai*-, *mema*-
 consider, to : *kappuwai*-
 conspiracy : *kupiyati*-, INIM BAL
 constriction : *pittul(iya)*-
 consultation : *IR-liš*, *IR-TUM*
 contain, to : *ŠĀ-it ḥar*-
 contend, to : *ḥannittalweš*-
 contents : *MELQĪTU*
 contest, to : *ḥanna*-
 convene (intr.), to : *tarup*- (Vmp)
 cook (intr.), to : *zeya*- (Vmp)
 cook (trans.), to : *inu*-, *zanu*-
 copper : *URUDU*
 copper-worker : *LŪURUDU*.

NAGAR

copy (a tablet), to : *arḥa aniya*-
 cord : *iṣḥamina*-, *iṣḥimana*-,
 kapina-, *pittula*-, *ṣuel*-,
 ṣum(m)anza(n)-, *tiyammār*,
 ŠU.SAR
 corner : *ḥalḥaltumar*-, *TUBUQTU*
 corpse : *anšašwi*-, *UZUGĪR*.

PAD.DU

corral : *ḥali*-
 cough, to : *nuhḥar*-, *tuhḥai*-
 count, to : *kappuwai*-
 country : *gim(ma)ra*-, *utne*-
 courier : *LŪ KAŠ₄.E*
 court : *ḥannešṣar*
 court, to bring to : *ittiṣai*-
 courtier : *parnalli*-, *DUMU*

Ē.GAL

courtyard : *ḥila*-, *ḥilatar*
 cousin : *anninniyami*-
 cover : *ištappulli*-, *kurka*-
 cover, to : *ištap*-, *kariya*-, *ṣaḥ*-

- cow : GUD.ÁB
 crab : AL.LU₅.A
 cradle : *niniyalli-*
 craftsman : *ba(n)tantiyalli-*,
BĒL QĀTI, *BĒL GIŠTUKUL*
 create, to : *šam(ma)nai-*
 crescent : *armanni-*, UD.SAR
 crime : *ḫaratar* ; *waštai-*, *waštul-*
 crippled, to be : *karmalaššai-*
 crockery : *kenupi-*
 crook, shepherd's : LÚ SIPA-*as*
*GIŠturi-*³⁷
 crooked, to be : *lak-* (Vmp)
 cross, to : *zai-*
 crouch, to : *paršnai-*
 crouching : *paršnawant-*
 crow : *ĒRIBUMUŠEN*
 crown : *ḫaršanalli-*, AGA, GILIM,
KILĪLU
 crumble, to : *katta mummiya-*,
arḫa paršulai-
 crush, to : *ḫarra-*, *ḫašpa-*, *kuškuš-*/
kuwaškuwaš-, *lawar-*, *lippai-*,
malla-, *pakku-*, *pašihai-*, *puššai-*,
puwai-, *zaḫ(ḫu)rai-*
 cry out, to : *alalamnai-*, *taškupai-*,
wiyai-, *wiwai-*
 cucumber : UKUŠ
 cultivate, to : *aršai-/aršiya-*
 cultivated : *iyatniyant-*
 cultivated land : *arši-*
 cummin : ÚTIN.TIR
 (Luwian :) *tintinanti-*
 cupbearer : LÚQA.ŠU.DU₈.A,
LÚZABAR.DAB
 cured (meat) : *HĀD.DU.A*³⁸,
*KÚM*³⁹, *ŠĀBULU*⁴⁰
 curse : *ḫurtai-*, NAM.ERĪM
 curse, to : *arrahḫaniya-*, *ḫurta-*
 curtain : KUŠNĪG.BĀR
 cushion : *šarpa(šši)-*
 custom : *šaklai-*
 cut, to : *ḫattai-*, *arḫa ḫappešnai-*,
karš-, *garup-*, *kuer-*, *kukkurš-*,
mark-
 cut down, to : *karš-*
 cutting board : *GIŠzaluwani-*
 daily : UD-tili (*šiwattili*), UD-ai
 UD-at
 dairyman : LÚĒPIŠ GA
 damage : *kurkurai-*, *kurkurimma-*
 damaged : *ḫarrant-*
 dance, to : *tarwai-*
 dancer : *tarwešgala-*, LÚ ḪUB.BI,

37. KUB XVII 8 rev iv 24.

38. UZU.ÚR.UDU HĀD.DU.A (KUB XXXIX 61 obv i 11), UZU HĀD.DU.A (KUB XIII 3 obv i 4). See also UZU.UDU<.HĀD>.DUMESŠ (KBo X 31 iii 31).

39. UZU.KÚM (KUB XXX 32 rev iv 10).

40. UZU.ÚR.UDU (KUB XXX 32 rev iv 10), *ARNABU* (KUB XXX 32 rev iv 11), and MUŠENḪĪA (KUB XXX 32 rev iv 12) are modified by *ŠĀBULU* "dried, cured".

LŪ ḪŪB.BI, LŪ ḪUB.BĪ
 dandle, to : *kunk-*
 danger : *kuwayammant-*,
kuwayata-
 dangerous : *kuwayam(m)a-*
 dare, to : *ḫandalliyai-*
 dark : *kappant-*, *dankui-*
 dark, to be : *dankueš-*
 dark, to make : *dankuai-*,
dankunū-
 darkness (astronomical) :
 AN.TA.LŪ
 date (fruit) : GIŠZŪ.LUM,
 ASSANNUSAR
 daughter : DUMU.SAL
 day : *ḫalli-*, *šiwat-*
 dawn : *kariwariwar*, *karuwariwar*
 dawn, to : *ḫarwanai-*, *luk-*
 dead : *akkant-*, GIDIM
 deaf : *duddumi-*, LŪ/SALŪ.ḪUB,
 GEŠTU NU.GÁL⁴²
 deaf, to be : *duddumeš-*
 death : *akkatar*, *ḫengan-*, UG₆
 deceit : *maršatar*
 deceitful : *marša(nt)-*, *maršašša-*
 deceive, to : *appalai-*, *appali da-*,
maršab-, *maršanu-*
 decide, to : *ḫanna-*
 decide in favor of, to : *šarazziyah-*,
šarlai-
 deduct, to : *karš-*
 deep : *ḫallu-*

deer : *LULIMU*
 defame, to : *išḫunai-*, *išḫunab-*,
paknu-
 defeat : *ḫullanzatar*
 defeat, to : *ḫullai-*, *-za tarḫ-*
 defecate, to : *kamarš-*
 defect, to : *allalla pai-*
 defile, to : *ḫarra-*, *paprai-*, *papraḫ-*
 defiled : *gullakuwant-*, *paprant-*
 delay (intr.), to : *ištantai-*,
ištantanu-, *zalukeš-*
 delay (trans.), to : *zaluganu-*
 delimit, to : *irḫai-*
 deliver (a baby), to : *ḫaš(ša)nu-*
 demon : *tarpi-*
 demote, to : *tepnu-*
 deport, to : cf. banish
 deportee : *arnuwala-*
 depose, to : *arḫa tittanu-*
 desert, to : *dameda auš-*,
allalla pai-, *parašai-* (?)
 designate, to : *iškunab-*, *šešḫai-*
 desire, to : *ilaliya-*, *wek-*
 destroy, to : *ḫarganu-*, *ḫarnink-*,
ḫašpa-, *lawar-*, *zinna-*
 destruction : *ḫarga-*, *ḫargatar*
 determine, to : *ariya-*, *ḫanda-*,
mitai-
 dew : *warša-*
 diaphragm : *ḫabreššar*, *ḫabri-*
 die, to : *ak-*, *ḫark-*, *mer-*, BA.UG₆
 difficult : *arpuwant-*, *ḫatku-*

41. KBo XV 9 iii 13, 14.

42. KUB XVIII 16 ii 1 and possibly KBo X 10 rev v 13. Literally :
 "he who has no ear". Compare LŪ IGINU.GÁL "blind man".

nakki-
 difficulty : *arpuwatar*, *nakkiyatar*
 dig, to : *padda-*
 diorite : NA₄ESIG⁴³
 dip up, to : *han-*
 directions (compass) :
 ipattarmayan : west (?) ;
 astray (?)
 tar-aš-me-ni
 ū-du-me-ni
 IM.GAL (for IM.GĀL?)⁴⁴
 south wind
 [IM.KUR.RA]⁴⁴ : east wind

IM.MAR.TU : west wind
 ŠŪ.A dUTU-aš : east (?)
 dUTU-i DINGIR-LIM-an :
 east (?)
 IM.ELTĀNU : north wind
 ŠĒT dUTU-aš : east
 dirty : *iškunant-*
 disappear, to : *šamen-*
 disapprove of, to : *markiya-*
 disc : *šittar-*, AŠ.ME
 disease : *inan-*, *irman-*
 DISEASE, Kinds of.
 *burnapišta-*⁴⁵

43. KBo II 8 rev iii 28 : NA₄.NA₄MEŠ KAL equals NA₄ESIG "diorite". (ŠL, II, 322 : 37).

44. IM.GAL ("great wind", as it stands) is most likely to be interpreted as a "phonetic" writing of IM.GĀL "south (wind)". This may be determined by two lines of evidence. First, in the Hittite fragment of the Gilgamesh Epic concerned with the fight against Huwawa (KUB VIII 53 + KBo VI 1 ; Cat. 228 : 4 : A) the two heroes are aided in their fight by eight winds which buffet Huwawa. Of the eight only six are preserved in the extant texts. They are : the IM.GAL, the north wind (*eltānu*), [the . . wind, the . . wind,] the gale wind (*siqsiqqu*), the cold wind (*šuruppū*), the storm wind (*ašamšūtu*), and the hot/bad wind (*anḫullu*). These eight winds can be divided neatly into two classes. The first four winds are compass directions, and the second four are other types of wind such as hot, cold, gale and storm winds. The first four winds one can reconstruct as south, north, east and west : IM.GAL (for IM.GĀL), IM *eliānu*, [IM.KUR.A (IMšadū), and IM.MAR.TU (IMamurru)]. For a similar list of winds which aid Marduk in his battle with Tīāmat see *Enūma Eliš* IV, 42ff. Note in particular the first four winds enumerated in the list : IM.GĀLLU, IM.SISÁ (*eliānu*), IM.KUR.RA (*šadū*), IM.MAR.TU (*amurru*). The second line of evidence is the moon text KUB XXIX 11 obv ii 14, where we read : "if you see the moon and its horn is turned toward the IM.GAL, . . ." Certainly in such a context a compass point ("south") fits better than "great wind".

45. For the correct reading of the HAR sign in this term compare the "resolved" spelling [b]u-ur-na-pi-iš-ta-an (KUB XXXVI 49 obv i 5).

bařanař GIG
kardiyař GIG
genuwař GIG
řA ĞİR.MEř GIG
řA İĞİ.ĦİA GIG
řA SAG.DU GIG
řĀ-ař GIG
řA řU-Tİ GIG
 disentangle, to : *arĥa lai-, partai-, řarai-*
 dislodge, to : *peřřiya-*
 dismount, to : *katta tiya-*
 disown, to : *mimma-, para řuwai-*
 disparage, to : *tepnu-*
 display, to : *tekkuřřai-, tekkuřřanu-*
 dispose of, to : *mutai-, arĥa peřřiya-*
 disrobe, to : *-za arĥa nekumantai-*
 distant : *tuwala-*
 distribute, to : *mark-, řarra-*
 district : *maniyahĥai-, telipuri-*
 ditch : *amiyar(a)-, patteřřar*
 divide, to : *ark-, řarra-*
 divine : *řiunali-*
 divorce, to : *řuwai-*
 divulge, to : *para armizziya-, para mema-*
 do, to : *anniya-, eřřa-, iya-*
 dog : UR.Ğİ₇, UR.Ğİ₇ SAL.AL.
 LAL², UR.TUR
 door : ĞİřİĜ
 DOORS.
arařa/i- : inner door
luřtani- : postern gate
 dough : *iř(řa)na-*

dough, shreds of : *řarli-, taluppi-*
 dough, smeared with : *iřřanawant-*
 dove : *zinzapu-, TU.TURMUřEN*
 downstream : *İD-an* GAM
 dowry : *iwaru-*
 drag, to : *ĥuittiya-*
 drain-pipe : *ĥeyawalla-, ĞİřPISAN*
 dramatization (cultic) : *ĥazziwi-*
 draw (a design), to : *ġuľř-*
 draw (a bow), to : *ĥuittiya-*
 draw (a dagger), to : *ĞİR-an takř-*
 dreadful : *řapidduwa-*
 dream : *teřĥa-, zařĥai-, Ū*
 drink, to : *eku-, ĥařřik-, nink-, řarap-*
 drinking horn : SI(.NAG)
 drinking reed/tube : ĞİA.DA.
 GUR, KĀř.řİ Ğİ-ař, řULPU
 drip (intr.), to : *zappiya-*
 drive (animal), to : *nanna-, penna-, unna-*
 drive (a coach), to : *tarři-*
 drought : *teptawatar*
 drunk, to become : *nink-*
 dry : *ĥadant-, teptřu-, Ē.A*
 dry, to be : *ĥat-, ĥateř-*
 dry, to make : *ĥadanu-, ĥatenu-, ĥatnu-*
 dry land : *ĥadant-*
 duck : MUřEN.GAL
 duckweed : *ĥalenzu-*
 dumb : *karuřřiyant-*
 dumb, to be : *karuřřiya-*
 dump : *iřřuanalli- (?)*, *ukturi-*
 dung : *řakkar, řalpa/i-, zakkar, İM-a-, gamarřuwant-*

- dust : SAḤAR.ḤI.A
 each : *ḥumant-*
 each other : *araš aran, araš ari*
 l-aš l-an
 eagle : *ḥara(n)-, ĀMUŠEN*
 ear : *ḥazzizzi-, ištamana-, GEŠTU*
 ear-plug : *eḥurati-*
 earring : *ištamahura-, ḤUB.BI,*
 ašūša-
 earth : *tekan-, daganzipa-*
 eat, to : *azzik-, ed-, iṣpai-, karap-*
 ebony : GĪŠESI⁴⁶
 eclipse : AN.TA.LŪ (?)
 ecstatic : LŪšuniyant-,
 LŪ DINGIR-LIM
 eel : MUŠ
 either...or : *naššu...našma,*
 -akku...akku
 elder : LŪ ŠU.GI
 elope, to : *pittenu-*
 emperor : LUGAL GAL
 empty : *šannapili-, dannara-,*
 dannatta-
 empty, to be : *šannapileš-,*
 dannatteš-
 empty, to make : *šara šannapilab-,*
 dannattab-
 empty-handed : *šannapili-*
 encamp, to : *pawar-, tuzziya-*
 enclose, to : *ḥališšiya-, takkaliya-*
 enclosed : *takkaliyant-*
 endow, to : *aššanu-*
 endure, to : *menabḥanda auš-,*
 iṣpart-, mat-
 enduring : *ukturi-*
 enemy : *ḥarpanalli-, kurur-,*
 LŪ.KŪR
 engrave, to : *ḥazziya-*
 enjoyment : *tuškarat-*
 enrich oneself, to : NĪG.TUKU
 enslave, to : GEME-*ab-, ĪR-ab-*
 entertainment : *tuškarat-*
 enthronement : LUGAL-*uiznanni*
 ašatar
 enthusiasm : *ḥalwammar*
 entire : *ḥumant-, panku-,*
 dapiya(nt)-
 envier : *aršanatalla-*
 envious : *aršanant-*
 envy, to : *aršaniya-*
 equal : *annawali-, LUGAB.A.RI,*
 ZAG-*aš UKŪ-aš*
 equalize, to : *takšatniya-*
 equip, to : *aššanu-, ḥandai-*
 erect, to : *pašk-, šamnai-, tittanu-*
 escape, to : *arḥa ḥuellai-, iṣpart-*
 eunuch : LŪ SAG
 Euphrates River : IDMala
 every : *ḥumant-*
 evil : (n) *ḥaratar, ḥurkel-,*
 idalawatar, kallarat-, kallaratar,
 waštai-, waštul-
 evil (adj) : *ḥabḥaršanant-,*
 ḥuwappa-, idalu-, idalawant-
 evil, to become : *idalaweš-*
 evil, to do : *idalawab-*

46. With good reason Goetze probes for a different identity for this tree, suggesting perhaps "willow" (JCS 10 [1956], 36-37⁵⁶).

exalt, to : *šarazziya-*, *šarlai-*,
parganu-
 exchange : *puḫukari-*
 excrement : see dung
 exempt : *arawa-*, *arawanni-*
 exonerate, to : *parkunu-*
 expedition : *gim(ma)ra-*, *laḫḫa-*,
laḫḫiyatar, *laḫḫima-*, BAL-ša-,
 KASKAL
 expel, to : *watkunu-*, *aḫa wiya-*
 expire, to : *kišt-*
 exploit : LÜ-natar
 expropriate, to : *šešḫai-*
 extinguish, to : *kištanu-*
 extinguished, to be : *kišt-*
 extradite, to : *para nai-*, *para pai-*
 extricate oneself, to : *aḫa ḫuella-*
 eye : *šakui-*, IGI
 eye, pupil of : *titiita-*
 eyebrow : *ennera-*, ŠŪR ĪNI
 eyelash : *lapliḫa-*, *laplipanza-*
 eyelid : KAPPI ĪNI

face : *meni-*, IGI.ḪI.A-i-
 face, to make a : IGI.ḪI.A iya-
 faeces : see dung
 fail, to : *aḫa mer-*
 failure : *menu-* (??)
 faithfulness : *ḫandat-*

falcon : *kallikalli-*, SŪR.DŪ.
 AMUŠEN
 fall, to : *mauš-*
 fall upon, to : *šarḫ-* (?)
 fallow, to let lie : *aḫa peššiya-*
 false : *marša-*, *maršant-*, *maršašša-*
 false, to be : *maršai-*, *maršeš-*
 falsify, to : *maršaḫ-*
 fame : *walli-*
 family : *ḫanšatar*, *ḫaššatar*, MĀS
 famine : *kašt-*, ŠĀ.GAR
 far : *tuwala-*
 farmer : LÜENGAR
 farmyard : *ḫilatar* (?)
 fasten, to : *išgar-*, *damenk-*
 fasting : *tangarant-*
 fat (adj) : *warkant-*
 fat (n) : (*w*)*appuzzi-*, Ī, UZU.Ī
 fat bread : *ḫarazuta-*
 father : *atta-*, A, A.A, ABU
 father-in-law : LÜEMU,
 LÜḪATĀNU
 fatherly : *attalla-*
 fatigue : *tariyašḫa-*
 favorable : ŠE, SIG₅
 favorite : *aššiyan-*, *ištanzana-*,
kardiyaš DUMU, NARAMU
 fear : *alalima-*, *kuwayati-*, *naḫḫan-*,
naḫšarat-, *naḫšar-*, *weritema-*,
*wetma-*⁴⁸
 fear, to : *ḫatukeš-*, *naḫ-*, *naḫšariya-*

48. The noun *wetma-* (Nc) found in KUB XXIX 1 obv ii 19 is paralleled in KUB XXIX 1 obv ii 34 by *weritima-* "terror". It is hardly a scribal error for *weritima-*, but it may very well represent a contracted pronunciation, also exhibiting the famous "weak Hittite r". HE² § 30b).

fear, to make : *batuganu-*
 fearful (terrifying) : *batuki-*,
naḥšariyawant-, *šapidduwa-*
 feed, to : *etriyanu-*, *adanna pai-*,
ḥaššungai-
 ferment, to make : *ḥarnamniya-*
 fermentation : *ḥarnammar*
 fermented : *ḥarnant-*,
išu(wa)nant-
 fertility (ability to bear child) :
*annitalwatar*⁴⁹
 festival : EZEN
 FESTIVALS :
 EZEN *AYALI* : of the stag
 EZEN *AYARI* : of the *ayaru-*
 plant⁵⁰
 EZEN *ANTAḤŠUM* : kind of
 onion⁵¹
 EZEN *arḥa pawaš* : of going
 forth
 EZEN *arunitaš* : of the sea
 EZEN *ašanayaš*
 EZEN *ašannaš* : of enthronement
 EZEN *Aškašepa* : of ^dAškašepa
 EZEN *ašraḫitaššiš*

EZEN *eššayaš*
 EZEN *ḥaḥrannaš* : of ingathering
 EZEN *ḥalziyawaš* : of invocation
 EZEN *ḥamešḫi* : in the spring
 EZEN *ḥar-na-ya-ya-ašSAR*
 EZEN *ḥarpaš* : of sheaf
 EZEN *ḥarpiyaš* : of the
 sheaf (?)
 EZEN *ḥaršiyalliyaš* : of the
 DUGḫ.
 EZEN *ḥaššumaš* : of giving
 birth (?)
 EZEN *Ḥadauri* : of ^dḤadauri
 EZEN *ḥewaš* : of rain
 EZEN *ḫiyarraš*⁵²
 EZEN *ḤU-UL-LA-NU*⁵³ :
 of wool (?)
 EZEN *ḫuwašiyaš* : of the baetyl
 EZEN *ippiyaš* : of the *ippiyaš*
 plant
 EZEN *Išuwaš* : of the land
 of Išuwa (?)
 EZEN *ITU* : monthly festival
 EZEN *ḤUR.SAGKantariyaš*

49. The reading *annitalwatar* is to be preferred to *anniriwatar*, because of the analogous ending of *ḥannittalwa-*, *ḥannittalwana-*, and *ḥannittalweš-*.

50. Add this festival name to the discussion of *ayaru* A in CAD A¹, pp. 229-230.

51. *AHw*, I, 50a and CAD I 139a *sub imtaḫšu*.

52. Could this possibly be a month name? Compare the month name *ḫiyaru* at Alalakh, Nuzi, and Ugarit, which corresponds to Babylonian *Ayyaru* (*UT*, p. 401; *ArOr* 10 [38], 56-58).

53. An Akkadian word *ḫullānu* (CAD H, 229a; *AHw*, I, 354a) denotes a blanket of linen or wool, but it is attested in Akkadian only from Middle

EZEN <i>garanaš</i>	DU- <i>aš</i> : of the head of the
EZEN ŠA KASKAL URUNe- rik : of the pilgrimage to Nerik	year
EZEN <i>genzu dU URUGurša- mašša</i> : of the merciful acts of the storm god of G.	EZEN <i>GIšmuttabilaš</i>
EZEN <i>GIŠGEŠTIN tuḫšuwaš</i> : of the grape harvest	EZEN <i>nuntariyašḫaš</i>
EZEN KILAM : of the gate	EZEN <i>para tarnummaš</i>
EZEN GIBIL : new festival, or of newmoon	EZEN <i>pulaš</i> : of the lot
EZEN GUNNI : of the hearth	EZEN <i>puraš</i>
EZEN KUNZI	EZEN <i>GIŠBURU</i> : of harvest
EZEN GURUN : of the fruit (-tree)	EZEN <i>purulliyaš</i>
EZEN <i>Ku-ša-ru</i> : of URUKuš- šar or of dKušaru (Kothar) ? ⁵⁴	EZEN <i>pudabaš</i>
EZEN <i>KUŠŠĪ</i> : of winter	EZEN <i>SAG-ya-ma NA₄</i>
EZEN <i>lilaš</i> : of expiation (?)	EZEN <i>SAL.LUGAL</i> : of the queen
EZEN LÚ.MEŠ ŠU.GI	EZEN <i>SILÁ</i> : of (the) lamb
EZEN URUMalella	EZEN <i>šabḫanaš</i>
EZEN MU : of the year	EZEN <i>šakuwaššara-</i>
EZEN MU- <i>aš meyanaš</i> : of the side of the year, <i>i.e.</i> New Year's	EZEN <i>ḪUR.SAGŠamatnuwa</i>
(EZEN) MU.KAM- <i>aš</i> SAG.	EZEN <i>ŠE₁₂-aš</i> : of winter
	EZEN <i>ŠE₁₂ ḫarpiya</i> : of winter- harvest
	EZEN <i>šeliyaš</i> : of the grain heap
	EZEN <i>ŠU.KIN(DŪ)</i> : of the <i>ḫarbu</i> plow (?)
	EZEN <i>šu-um-ma-[-</i>
	EZEN <i>šuppayaš LÚSANGA</i> : of the holy priest
	EZEN <i>dabiyaš</i>

Babylonian on, so that its derivation from Hittite *ḫuliya-/ḫulana-* "wool" must be considered. GNs *ÍDḪulaya*, *ÍDḪulana* and *URUḪu-u-la-an-[-* (KUB XXXI 17 : 3) must also be considered. Perhaps it is a festival of shearing the sheep.

54. The spelling with a single *š* militates against equation with the GN. Since the Canaanite deity dElkunirša was included in the cult at Ḫattušaš, there is no reason why dKušaru (alphabetic *kīr*) should not also have been adopted (KUB XXVI 66 rev iii 16).

- EZEN *Taggantipu*
 EZEN TAR-ša-aš or HAŠ-ša-aš
 EZEN Dašḥapuna : of ḏTašḥa-puna
 EZEN *tetḥešnaš* : of thunder
 EZEN *tetḥuwaš* : of thunde-ring
 EZEN GIBIL *tiyawaš* : of appearing
 EZEN GIŠTIR : of the forest
 EZEN DUG : of the vessel
 EZEN *duškaratta*
 EZEN Ū.BURU : of the harvest
 EZEN LŪ.MEŠ *upatiyaš*
 EZEN *witaššaš* : of the year ; annual
 EZEN *zeniyaššiš* : of the winter
 EZEN ZUNNI : of the rain
 EZEN ZUPPARI : of the torches
 fetter : *patalḥa*-
 fettered : *annanuzziyant*-
 fever : *tapašša*-
 feverish : *tapašuwant*-
 few : *kappuwant*-
 few, to be : *tepaweš*-
 field : *gim(ma)ra*-, *kuera*-, *terippi*-, A.ŠĀ, A.GĀR, LĪL
 fig : GIŠPĒŠ
 fight, to : *argatiya*-, *ḥulḥuliya*-, *walḥ*-, etc.
 fill, to : *šunna*-, *šuwai*-
 filter, to : *šešariya*-
 find, to : *wemiya*-
 fine : *šarnikzel*-, *waštulaš*-, *zankilatar*
 fine, to : *zankila*-
 finger : *kalulupa(nt)*-
 fingernail : *šankuwai*-, *šankuwayant*-
 UMBIN
 finish, to : *karp*-, *zinna*-
 fir tree : *eya(n)*-
 fire : *paḥḥur/paḥḥuwar*-, *ḥappina*- (?) IZI
 fire, to set : IZI *ašeš*-, *lukkai*-, IZI *peda*-
 firm : *ukturi*-
 firm, to make : *ukturiyaḥ*-
 first : *ḥantezzi*-, IGI-*zi*-
 first (adv) : *ašma*
 firstfruits : *ḥuelpi*-
 fish : *parḥu*[]-, KU₆-*u*-
 fish, kinds : *arunaš* GU₄.MAḤ-*aš*
 fish scale : QULIPTU
 fisherman : LŪ ŠU.PIŠ
 fist : GEŠPŪ
 flame : *ḥappina*- (?)
 flaw : *ḥazziyaššar*
 flee : *ḥuwai*-, *parš*-, *piddai*-
 flee, to make : *ḥuenu*-, *paršanu*-
 fleece : SĪGešri-, SĪG, KUŠ.UDU
 flesh : UZU
 flood : *ḥunḥumazzi*-, *ḥunḥuwan*-, *karit*-, *šarḥul*-
 floor : *ḥuimpa*- (?), *daganzipa*-
 flour : ZĪ.DA, SIMMIDU, SIQUQQU
 flow, to : *arš*-, *aršiya*-, *arḥa*-
tarpaša-
 flow, to make : *aršanu*-
 flower : *alel*-
 fluids : *iyara*

flute : GI.GÍD

foal : MURU

fodder : *etri-*, *ḥaššunga-*, *paḥšuil-*/
paššuil-, *dukkanzi-*, ŠĀ.GAL,
ŠĀ.DAG (?)

fog : *kammara-*, IMBARU

follow, to : *appan ep-*, *appan tiya-*

FOODS (marked with UTŪL) :

agaḥalanti-

ḥapalzel-/ḥapalzer-

ḥapattulli-

ḥaramma-

ḥurutel-

kappara-

gangati-

marḥa-

nirikkīša-

paršur-

šampukki-

šiyam(m)i-

tuwali-

UTŪL

NINDAUTŪL

UZUUTŪL

UTŪL ERÍN.MEŠ

UTŪL GŪ.GAL.GAL

UTŪL Ī

UZUUTŪL MÁŠ.GAL

UTŪL SAR

UZUUTŪL UDU

fool : *marlant-*

foolish : *marlant-*

foolish, to be : *marleš-*

foolishness : *marlatar*

foot : *pata-*, GĪR

footstool : GĪŠGĪR.GUB

forbid, to : *markiya-*

forehead : *ḥant-*, *ḥanza*

(Nn s-stem)⁵⁵, SAG.KI

foreigner : UBĀRU⁵⁶ (client)

forest : *tieššar*, GĪŠTIR

forfeit, to : *šamen-*

forget, to : *karš-*, *arḥa paškuwai-*

forgive, to : *ḥaratar la-*

fork (in road) : KA.GĪR.

KASKAL

form : *ešri-*, ALAM

former : *annal(a/i)-*, *karuili-*

55. For some reason, although J. Friedrich has made use of the evidence published by Goetze in *JAOS* 74 [1954], p. 188 in support of a neuter s-stem noun *ḥanza* "front, face" separate from the well-known common gender noun *ḥant-*, he fails to list it as such in *HWb Erg.* 2, p. 11 and simply subsumes the new data under the lemma *ḥant-*, a neuter noun. But surely a nom.-acc. form *ḥanza* points rather to an s-stem.

56. See E. von Schuler, *RHA* 72 [1963], pp. 45-46 and fn. 17, who stresses the distinction between the UBĀRU such as Takuhli, who represents the king of Ugarit at the Hittite court and has legal access to the Hittite temples and cult, and the "foreigner" pure and simple (LÚ *arahzenaš* UL-aš URU*Ḥattušaš*), who has no legal access to the cult at *Ḥattušaš*. Friedrich's comparison of the former type with the מִן of the Old Testament is very apt.

formerly : *annaz(a)*, *annišan*,
karu, *tapešni*
 fortified : BĀD-*ant*-
 fortify, to : BĀD-*ešnai*-
 fortress : *ḫalzi*-, *gurta*-, *šaḫeššar*,
 BĀD-*eššar*
 found, to : *tittiya*-
 foundation stone : *kupti*-,
šamana-, ŪR
 fountain : *šarḫul(i)*-, GIŠDĪM
 free : *arawa*-, *arawanni*-, ELLU
 free, to be : *araweš*-
 free, to make : *arawab*-
 fresh : *ḫuelpi*-, *newa*-, GIBIL,
 RAṬBU
 fresh, to make : *miyanu*-
 friend : LÚ/SAL-*ara*-, *šaggant*-
 friendliness : *išḫaššarwatar* (?),
miumar
 friendly : *išḫaššarwant* (?)
 friendly, to be : *aššiyanu*-,

išḫaššarwab (?),
išḫaššarweš (?)
 frightening : *ḫatugi*-,
naḫšariyawant-, *šapidduwa*-
 frighteningly : *ḫatuga*, KAL-*ga*
 frit : ANZAHHU
 frog : *akuwakuwa*-, BÍ.ZA.ZA⁵⁷
 frown, to : *tarkuwai*-
 fruit : GIŠGURUN, INBU,
 GIŠ*laḫḫurnuzzi*-, *šeša*-
 FRUITS :
ḫaššigga : kind of fig (?)⁵⁸
karpina : pear tree (?)
laššumi-⁵⁹
liti : an oily plant (?)⁵⁸
maršigga : kind of fig (?)⁵⁸
muri : grape cluster
paini : tamarisk
paizzinna-⁶⁰
parḫuena : sweet plant pro-
 duct (?)

57. As Sumerian loanword in Akadian, compare *bizazû* in CAD B, p. 297.

58. Otten (TR, p. 134) suggests that GIŠ*ḫaššigga* is the Hittite counterpart of the Akkadogran GIŠLE-E-TI. It is not, however, certain that the latter is to be read as Akkadian. Furthermore, GIŠ*ḫaššigga* does not appear to be an oily plant, as does GIŠ*liti*-. It is quite possible that GIŠ*ḫaššigga* and GIŠ*maršigga* are different varieties of the same basic type of fruit, as indicated by the *šigga*- component which they share. For the independent existence of this *šigga*- compare GIŠ*šigga*- (IBoT II 47 rev iii 9 ; 48 obv 9), DUG*šigga*- (KUB XVII 28 obv i 26), and *šiggašigga*- (KUB IX 4 rev iii 26). If the two kinds of fruit should prove to be types of fig, then one might profitably compare Greek συκή and Mycenaean *su-za* (for **sukya* ; Docs., p. 408).

59. Possibly a fruit in view of *laššumiyaš* NUMUN-*an* "seed of a *laššumi*-" (KUB XXXV 79 obv i 4).

60. *Pa-iz-zi-in-na-aš* (nom. sg.) in list of fruits (KBo X 34 i 17). Probably the same as the 1/2 ZÍZ *pá-i-zi-ni* listed in AT 436 : 5.

<i>šammamma</i> - ⁶¹	ḤAŠḤUR.ERÍN.MEŠ ⁶⁶
<i>šapšama</i> - ⁶² : sesame	ḤAŠḤUR.KUR.RA : apricot
<i>dammašhuel-</i>	ḤAŠḤUR : apple
<i>tanḫara/i</i> - ⁶³	GIŠPÈŠ : fig
<i>warawara</i> - ⁶⁴	ŠE.GIŠ.Ì : sesame
GIŠGEŠTIN : vine ; grape	GIŠŠENNUR : medlar
GIŠGEŠTIN ḤĀD.DU.A :	GIŠŠINIG : tamarisk
raisin	NU.LUḤ.ḤA :
GIŠGIŠIMMAR ⁶⁵ : date palm	Asa foetida (?) ⁶⁷

61. A *Kulturwort* : compare Akkadian *šammaššammu*, Hurrian *šumišumi*, Ugaritic *šmn*, and Mycenaean Greek *sāsama* (*Docs.*, p. 408). Identification of the Hittite term was made by Goetze (*JAOS* 74 [1954], p. 190) followed by Otten (*TR*, p. 134f.). Its Sumerogram in the Hittite texts is ŠE.GIŠ.Ì (*TR*, p. 134, fn. 3). From the occurrences of the phonetic spelling we learn that the *šammamma* contains oil (KUB XVII 13 obv ii 9) and that it possesses a pod which contains seeds (*parštehuš*; KUB XXXIII 68 obv ii 8ff.).

62. Listed with other fruits in KBo X 34 i 14 as *ša-ap-ša-ma-aš*. Cannot be variant spelling of *šammamma*, since *ša-ma-ma-na-aš* occurs in the same line.

63. Possibly a fruit, though not certain. Occurs only in *Papanikri* obv ii 24, where after one half *PARISU* of emmer is poured onto a *gurtal*-tray, on top of it is placed a small cheese, figs, *ta-an-ḫa-re-eš-ša*, one blue, woolen glove, etc. No comment is given by Sommer & Ehelolf on p. 54 regarding *tanḫarešša*, nor is it listed in *HWb* or either of the *Ergänzungshefte* 1 and 2. Syntactically the word could be either an adjective qualifying the preceding GIŠPÈŠ or another noun in the series. In either case the final *a* probably represents the copula, so that the dictionary entry would be *tanḫara/i*.

64. Listed with the fruits in KBo X 34 i 17.

65. In the lexical text HT 42 rev 15 : ŠA GIŠGIŠIMMAR-aš še-e[-ša-aš] (*MSL* III, p. 58), cf. *RHA* f. 79 ('66), p. 161.

66. Found in IBoT I 36 obv ii 3, 7, 50, 54, 58. For ERÍN.MEŠ (*tuzzi*?) with foodstuffs compare NINDA.ERÍN.MEŠ and NINDA *tuzzi*- (Werner, *OLZ* 1954, col. 297 and Kammenhuber, *Hipp. Heth.*, p. 32, fn. 128).

67. Listed with dates, figs, and raisins in KBo XIV 142 rev iii 26, 32, and along with honey (*DI-IŠ-PA* in line 4) measured by the GÍN in HT 75 obv i 3. According to R.C. Thompson (*DAB*, pp. 352-9) NU.LUḤ.ḤA equals Akkadian *Únuḫurtu*, which he identifies as *asa foetida*.

GIŠZŪ.LUM⁴¹
 ZU.LUM.MA : date (?)⁶⁸
 ASANNUSAR : Tilmun date
 NURMŪ : pomegranate⁶⁹
 SERDU : olive (spelled :
 ZĒ-ER-DU₄)
 ZŪPU : origanum, hyssop⁷⁰
 fruit-bearing : *miyant-*,
miyantiyala-
 fruit harvest : *šešatar*
 fugitive : *buṣant-*, *pittiyant-*,
MUNNABTU
 full : *šu-*, *šuwant-*, *šuwaru-* (?)
 fuller : LŪ.TŪG, LŪ.TŪG.GAZ
 furrow : *aggala-*, AB.SIM
 future : *appašiwat-*, EGIR.UD.
 KAM EGIR-U₄-MI

gall bladder : UZUZĪ
 gall duct : *nipašuri-*
 garbage : *mudan-*

gardener : LŪNU.KIRI₆
 garment : *waš(ša)pa-*, *waššuwar*,
 TŪG
 GARMENTS : cf. CLOTHES.
 garrison : *ašandula-*
 garrison, to : *ašandulai-*
 garrisoning : *ašandulatar*
 gasp, to : *tubḫai-*
 gate : *aška-*, *ḫilammar*, *ḫilamnant-*,
kaškaštipa-, KĀ, KĀ.GAL,
 KI.LAM
 gatekeeper : *ḫilamma/i-*,
ḫilammatta-, LŪ NI.DU₈
 gather (trans.), to : *kinai-*, *liššai-*,
ninink-, *tarup-*
 gem-cutter : LŪ BUR.GUL⁷¹
 gentle : *miu-*
 gentle, to be : *mieš-*
 ghost : *akkant-*, GIDIM
 gift : *uppeššar*, *maška(n)-*, ṬATU
 girl : SALḫazgara- (?), DUMU.
 SAL, KI.SIKIL
 give, to : *pai-/piya-*

68. Cf. note 41.

69. Aside from the one reference to NURMŪ in HWb, p. 311, the following citations can be given : GIŠNU.ÚR.MA/GIŠNU.ÚR-MA (KBo X 34 i 18, 20), [GIŠ]NU.ÚR-MA (KUB XXXV 79 obv i 5 ; LTU, p. 75), and GIŠNU[RMU] (139/d I 8ff. ; TR, p. 134). The Akkadian (?) term NURMŪ is in all likelihood to be connected with the Ugaritic cognate *lrmm* and Akkadian LURMŪ (AHw, I, pp. 564-5).

70. GIŠZU-U-PA in KBo X 34 i 17 is the ZŪPU of CAD Z, p. 163, which in Akkadian documents is attested only for Neo-Babylonian. Compare also Hebrew צבון and Greek ὕσσωπος.

71. LŪ BUR.GUL (KUB XXXVIII 12 obv i 2) and possibly BUR.GUL (KUB XXX 62 obv 2).

glaze : *zapzagai-/zapziki-*
 glory : *walli-*
 glove : *šigkišri-* (?)
 glow, to : *lap-*
 glow, to make : *lappinai-, lapnu-*
 glower, to : *tarkuwai-*
 go, to : *iya-, iyannai-, pai-, penna-*
 goad, to : *tatrah-*
 goat : *MÁŠ, MÁŠ.GAL, MÁŠ.*
 TUR, ŪZ
 god : *šiu-/šiuini-/šiwann(i)-,*
 šiwant-, DINGIR
 gold : *GUŠKIN*
 good : *aššu-, aššuwant-, lazz(a)i-,*
 SIG₅
 goodness : *aššu-, aššul-, aššulatar,*
 aššuwatar, SIG₅-atar
 goods : *aššu-*
 gore, to : *walḫ-, GUL*
 goring : *tatrant-* (?)
 govern, to : *maniyah-, tapar-*
 government : *maniyahḫai-,*
 maniyahḫatar

governor : *maniyahḫatalla-,*
 maniyahḫeštalla-, LÚŪG.NITÁ
 grain : *ḫalki-, ŠE*
 GRAINS (Cereals) :
 ewan- : kind of barley (?)
 ḫalki- : barley⁷² ; grain
 kant- : wheat
 KAR.AŠ : wheat (?)⁷³
 šep̄pit-
 ŠE : barley ; grain
 ZÍZ(-tar) : emmer
 GAYATU
 granary : *arziyan-, karupḫi-,*
 ARÀḪ
 grandfather : *ḫubḫa(nt)-,*
 ABI ABI
 grandmother : *ḫanna-,*
 AMA.AMA
 grandson : *ḫardu-, ḫašša ḫanzašša,*
 ŠÀ.BAL(.BAL)
 grant : *NÍG.BA*
 grape : *GIŠGEŠTIN*
 grape cluster : *muri-, GIŠGEŠTIN*

72. The "specialized" meaning of "barley" for *ŠE* (*HWb*, p. 293) should also be extended to *ḫalki-* (*HWb*, p. 47). On this see Kammenhuber, *Hipp. Hetb.*, p. 312. Outside of the hippological texts one also finds *ḫalki-* "barley". Examples are : *ḫalki-* listed with *KAR.AŠ* "wheat" (KUB XXVIII 67 obv ii 4 = KUB IX 25 obv 3 ; KUB XXIV 9 ii 44) and *ḫalki-* listed with *ZÍZ-tar* "emmer" (KUB XVII 10 obv i 14).

73. Since *KAR.AŠ* always occurs with the same spelling, it is impossible to be certain as to whether or not the two signs are to be read phonetically (i.e., *kar-aš* ; cf. Laroche, *RHA* 53 [51], p. 68, and *RA* 48, p. 49). If the spelling is phonetic, one must conclude from instances where *KAR.AŠ* accompanies other nouns in the accus. case (e.g., *ḫalkin* in KUB XXVII 67 obv ii 4) or is syntactically construed as direct object of a verb (e.g., of *daḫḫi* in VBoT 24 i 4-5) that it is a neuter *ḫ*-stem noun.

GA.RA.A.AN, GIŠGEŠTIN
ISĤUNNATU

GRASSES :

ezzan- : chaff

ḥappuriyant-

kariyant-

karitašḥa-

uzubri- : grass

uzubri ḥadan : hay

welku- : grass

welku ḥadan : hay

welkuwant-

waršamma- : straw

IN.NU.DA : straw

Ū : greenery, vegetation, grass

grasshopper : *karša-* (?)

graze, to : *wešiya-*

grease : (*w*)*appuzzi-*, (UZU)Ī

greenery : *ulili-*

grieved, to be : *anda impai-*

(Vmp), ZI *anda idalaweš-*

grind, to : *ḥarra-*, *malla-*, *pašihai-*,

GUL-*a*⁷⁴

grindstone : NA₄*ḥararazi-*,

NA₄ARÀ

grip : *ipulli-*

groats : *memal-*, NÍG.ḤAR.RA,

ARSANU

groom : LŪ IŠ

grow, to : *ḥuwai-* (of plants),

mai-/miya-, *park-/parkiya-*,

šalliš kiš-, *šešd-*

growth : *miyatar*, *šalḥanti-/*

šalḥiyanti- (?)

grumble, to : *arandalliya-* (?)

grunt, to : *huntarnu-*

guard : *ḥaliyatalla-*, *ḥatalwala-*,

uškiškattalla-, *weḥeškattalla-*

gullet : UZU*pappašala-*

gush, to : *šiya-*, *šara šakuniya-*

gutter : *ḥeyawalla-*, GIŠPISĀN

gypsum : NA₄IM.BABBAR

hair : *išḥeni-/išḥiyani-*, *tetana-*,

SÍG

hairstyle : SUḤUR

74. GUL (= *walḥ-*) "to grind (with a millstone)" is attested in KUB XXII 70 rev 55-56 : *namma-at* NA₄*kunkunuzzi* GUL-*anzi*, "and they grind it/them up with a *kunkunuzzi*". For another occurrence of the NA₄*kunkunuzzi* employed as a millstone see KBo X 45 iii 4 : ŠA NA₄ARÀ-*ma ḥararazi* NA₄*ku-un-ku[-nu-uz-zi]*. Otten is doubtless correct in surmising that the NA₄*kunkunuzzi* is to be equated with the *adbaru* ("basalt", CAD E, p. 324 *sub erú*) out of which the netherstones of handmills were made (ZA NF 20 [1961], p. 153. The NA₄*kunkunuzzi* is mined from the ground (KBo IV 1 obv i 38; KUB II 2 obv i 47; etc.) and possesses the characteristic quality of *ḥazziul* (KUB IX 31 obv i 7) "compactness (?), resistance to crumbling or chipping (?)". Presumably it was this feature (*ḥazziul*) which fitted it so well to the function of a grinding slab.

halo : *ḥapparnuwatar*
 halter : KUŠKA.TAB(.ANŠE),
išmeri- (?)
 half : *takšan šarra-*
 hammer : NĪG.GUL
 hammer, to : *tarmai-, walḥ-,* GUL
 hand : *keššar(a)-, ŠU*
 handful : *ḥazzil-, UPNU*
 handle : *ipulli-, GEŠPŪ*⁷⁵
 hang, to : *gank-, šakuwai-* (?)
HAPIRU troops : ERĪN.MEŠ
 SA.GAZ, LŪ.MEŠ *Ḥapiriyaš*
 happy : *duškarawant-, appa lant-*
 happy, to be : *dušk(iya)-*
 hardness : *taššiyama-*
 hare : ARNABU
 harness, to : *anda ḥamenk-,*
turiya-
 HARNESS, Parts of :
 KUŠ*annanuzzi-*
 KUŠ*ḥapput[*
 KUŠ*ḥuša-*
 KUŠ*išmeri-* : halter, bridle⁷⁶
katral- : bell (?)
 KUŠ*gazzimuel-*
 KUŠ*tarušḥa-* : whip (?)
 KUŠKA.TAB : halter⁷⁶
 harp : *mukar, GIŠBALAG(.DI)*
 harvest : *ḥalkueššar, BURU*
 harvest, to : *warš(iya)-*

haste : *nuntar, nuntariyašḥa-,*
parḥeššar
 hasten, to : *liliwaḥ-, nuntarnu-,*
nuntariya-
 hate, to : *kappilaḥ-, lipšai-* (?), *ša-*
 hateful : *kappilalli-, puggant-*
 have, to : *ḥar-*
 head : *ḥalanta-, ḥaršar, ḥaršana/i-,*
 SAG(.DU)
 head, at the : *kitkar*
 headwaters : *ḥaršummar*
 HEADWEAR : cf. CLOTHING.
 health : *ḥaddulatar, innarawatar*
 healthy : *innarawant-, lazz(a)i-,*
 SIG₅-ant-
 healthy, to be : *ḥadduleš-,*
innaraḥ-, innaraweš-, lazziya-,
 SIG₅
 healthy, to make : *ḥaddulaḥ-*
 heap : *ḥarpa-, ḥarpali-,*
ḥuigatar (?), *išḥueššar, šeli-,*
 ARAḤ
 hear, to : *ištamaš-*
 hearing : *ištamaššuwat*
 heart : *kard-, ŠĀ-er* (*ker?)
 hearth : *ḥašša-, GUNNI*
 heat : *ḥandaiš-, tapašša-*
 heaven : *nepiš-, AN, ŠAMŪ*
 heavy : *nakki-, daššu-, DUGUD.*
 KABTU

75. Cf. note 170.

76. Güterbock's demonstration that LŪ*išmeriyaš* and its Sumerogram equivalent ŠA KUŠKA.TAB.ANŠE denote the "chariot driver" (*Oriens* 10, p. 351) makes possible a comparison with Homeric ἡνι-οχος "he who holds the reins/bridle", i.e., the chariot driver. The *išmeri-* would be either a rein or a bridle.

heavy, to be : *nakkeš-, nakkiya-*,
 DUGUD-eš-
 heavy, to make : *nakkiaḫ-*
 height : *pargašti-, pargatar*,
parkeššar, parkuwatar, MULU
 heir : *IBILA*
 helmet : *gurpiši-*
 helmeted : *gurzipant-*
 help, to : *anda warrai-, appa eš-*,
appan tiya-
 helper : *piran ḫuyatalla-, šardiya-*,
warri-
 henceforth : *ket pandalaz*,
kez(a) UD-az, ziladiya,
ziladuwa, URRAM ŠĒRAM
 herdsman : *lapanalli-, weštara-*,
LÚSIPA.GUD, LÚSIPA.UDU,
LÚ MÁŠ.GAL, LÚNA-QAD
 here : *ka*
 hero : *ḫaštali-, UR.SAG*
 heroic : *ḫaštali-, šarku-*,
UR.SAG-li-
 heroism : *ḫaštal/riyatar*,
tarḫuilatar, UR.SAG-liyatar
 hesitate, to : *ištantai-, ištantanu-*
 hex : *alwanzahḫa-, alwanzatar*,
alwanzeššar, Uḫ-tar
 hex, to : *alwanzahḫ-, Uḫ*
 hexed : *alwanzahḫant-*
 hexer : *alwanzena-*
 hide : *KUŠ*

hide, to : *kariya-, munnai-, šanna-*
 hierodule : *SAL.SUḪUR.LÁ*
 high : *parku-, aru- (?)*
 high, to be : *park-, parkaweš-*,
parkiya-
 higher : *šarazzi-*
 hill : *kalmara-, ḪUR.SAG*
 hilt (of dagger) : *SAG.DU* ⁷⁸
 hinder, to : *ušai-*
 hinge : *wawarkima-*
 hire, to : *kuššaniya-, kuš-*
 hit, to : *katta ḫattalliya-, ḫazzik-*,
walḫ-, zaḫ-
 hobble, to : *patalḫai-*
 hold, to : *ḫar-*
 hole (in ground) : *a-a-pí, akkuša-*,
ḫa(n)teššar, patteššar,
BŪR(-uzzi-)
 honey : *milit-, LÁL, DIŠPU* ⁷⁹
 honor, to : *kaneš-*
 hoopoe : *ḫapupi/u- (?)* ⁸
 horn : *karawar, šawatar, SI*
 horse : *ANŠE.KUR.RA*
 horse-trainer : *LÚuralla- (?)*
 hose-maker : *LÚĒPIŠ KAPALLĪ*
 hostage : *šulla/i (?)*, *LÚLĪṬU*
 hostile : *ḫarrant-, ḫarpu-, ḫurur-*,
LÚ.KUR
 hostility : *kurur-*
 hot : *a-a-an(-te-eš)* (i.e. **ayant-*)
 hot, to be : **ay-, wantai-, wanteš-*

78. KUB XII 1 rev iii 11; KBo IX 91 obv 9.

79. The Akkadogram *DIŠPU* "honey" is not listed in *HWb* or its *Ergänzungshefte*. It occurs once, in HT 75 obv i 4 (𒀭 GÍN DI-IŠ-PA). See above in my note 67.

hour : *lammar*

house : *per-*, *parn-*, *parnant-*, *Ē*

house arrest, to be under :

n-aš Ē-i-ši-pat ešdu

humble, to : *katterah-*, *luriyah-*

humiliation : *luri-*, *luriyatar*

hunger : *kašt-*, *kišnat-*

hungry : *kištuwant-*

hungry, to be : *kištanziya-*

hunt, to : *burna-*, *pittenu-*⁸⁰,

siyattaliya-

hunter : *appaliyalla-*,

LÚ UR.GI₇-a-, *LÚŠA'IDU*

husband : *LÚMUTU*

hut : *GIŠZA.LAM.GAR*⁸¹

hut, reed : *GIŠZA.LAM.GAR*

ŠA GI

ignite (a fire), to : *luk-*, *lukkai-*

ignore, to : *para auš-*

ill : *a/irmala-*, *irmalant-*,

irmanant-, *GIG-ant-*

ill, to be : *a/irmal/niya-*, *ištark-*,

išharišh- (Vmp), *šiuniyah-*

(Vmp), *GIG*

ill, to make : *ištarnink-*

illness : *inan-*, *irma(n)-*,

ištarninkai-, *GIG*

ILLNESSES : cf. DISEASES.

illuminate, to : *lalukkišnu-*

image : *ešri-*, *šena-*, *ALAM*

immediately : *l-anki*, *budak*,

innara, *karši*, *lammar*

implore, to : *mugai-*, *talliya-*, *wek-*

important : *hantezzi(ya)-*, *nakki-*

impose, to : *išhai-/išhiya-*

impregnate, to : *ušai-*, *armah-*

impugn, to : *markiya-*⁸³

impure : *gullakuwant-*, *paprant-*

impure, to be : *paprai-*, *papreš-*

impure, to make : *harra-*, *paprah-*

impurity : *paprannant-*, *papratar*

inactive, to be : *karušiya-*,

dabūšiya-, *tubūšiya-*

inattentive (ear) : *nakki-*

incantation priest : *hukmatalla-*,

apiši-

incense, to burn : *šamešanu-*,

šamešiya-

80. Of Kešši, who goes on a lion hunt in KUB VIII 50 obv ii 13.

81. Despite the Akkadian equivalent *kulīaru* "tent" the usages of *GIŠZA.LAM.GAR* in Hittite texts include other nuances. In the Canaanite myth of Elkunirša and Ašertu the trellised arbor of El (called a *qrš* in *UT* 49 : I : 7 ; 51 : IV : 24 ; etc.) is called a *GIŠZA.LAM.GAR* (KUB XXXVI 35 obv i 7 ; cf. *RHA* 76 [1965], p. 8, fn. 15). And it is almost certain that the *GIŠZA.LAM.GAR* *ŠA GI* of KUB XII 58 obv i 16 and KUB XXXV 43 obv ii 32-33, rev iii 38-39 are not "tents of reed" but "reed huts". Hence, it seems legitimate to posit both "tent" and "hut" as meanings for *GIŠZA.LAM.GAR* in Hittite texts.

83. *RHA* 76 [1965], p. 8, fn. 19.

incineration dump : *ukturi-*
 incite (to anger), to : *balluwanu-*
kappilai-, *šallakardab-*, *tatrab-*
 incite (to evil), to : *parranda*
tittanu-
 incite (to rebellion), to :
ḥarnamniya-
 induce, to : *damaš-*
 infant, malformed : *IZBU*
 informer : *ḥantitiyatalla-*
 inheritance : *iwaru-*⁸⁴
 inheritance, to give : *iwaruwai-*
 injure, to : *ḥunink-*, *ḥuwap-*,
ḥapallašai-, *idalawab-*,
zammurai-
 inn : *Ḫarzana-*
 innocent : *niwalla/i-*, *parkui-*
 innocent, to be : *parkueš-*
 innocent, to declare : *parkunu-*
 INSECTS :

inscribe, to : *gulš-*⁸⁵
 INSECTS :
ašku-
karša-
lalakueša-/lalaweša- : ant
mišari-
mutgalla- : caterpillar⁸⁶
 NIM.LĀL : bee
 UḪ.ŠE : corn worm (?)
 inset, to : *ḥališšiya-*
 inside : *andurza*
 inspection : *uwatar*
 install, to : *tittiya-*
 instruct, to : *annanu-*
 insult : *zammurat-*
 insult, to : *markiya-*⁸⁸,
zammurai-
 intelligent : *ḥattant-*
 intertwined : *anda tamenkant-*,
anda tarupṣant-

84. Hittite law 46 shows that an *iwaru* can be given to a son. The *iwaru* ("dowry") which is given to the daughter on the occasion of her marriage is in lieu of an inheritance share. There may be a connection linguistically with Hurrian *ewuru* "heir" (CAD E, p. 415b).

85. E. Laroche has suggested that *gulzi-* is simply the phonetic reading of GIŠ.ḪUR. It seems to the writer that this is almost certainly the case. The Akkadian reading of GIŠ.ḪUR is *uṣurtu* from the verb *eṣēru* "to draw, make a drawing" (CAD E, p. 346f.). One of the most common usages of *eṣēru* listed in CAD E (l. a) is "in magic practices, with paint or paste". The pastes that are employed are : IM.BABBAR (gypsum/whitewash), *qēmu*, *dNidaba*, *tappinnu*, and *zisurrū* (CAD E, p. 346b). This same magical practice is described in KUB IV 47 i 21, where the text reads : ŠA ZÌ.DA *gul-zi-uš i-ya-an-zi* (cf. already Friedrich, JCS 1 [1947], p. 281, fn. 21), "they are making drawings with flour".

86. KUB III 94 ii 19 ; MSL II, p. 111 ; N. van Brock, RHA 71 [1962], p. 101.

- intestines : *karat-*,
 UZUNÍG.GIG, DIR/'TIR⁸⁷
 (as shorthand for Akkadian
TĪRĀNŪ)
- intrigue : *kukupalatar*
 inundation : *karit-*
 invade, to : *anda ar-*, *anda uwa-*
 inventory : *ḫatiwi-*
 inventory, to take : *ḫatiwita-*
 investigate, to : *punuš-*
 invitation : *kallištar*
 invoke, to : *dariya-*, *dariyanu-*
 iron : *ḫapalki-*, AN.BAR, AN.
 BAR GE₆, AN.BAR AN-E⁸⁸
 irrigate, to : *šiššuriya-*
 irrigation : *šeššur*
 ivory : KA_xUD AM.SI, KA_xUD
PĪ-RI, SI KA_xUD, (Luwian :)
lahpa-
- jackass : ANŠE, ANŠE.NITÁ
 jasper : NA₄YAŠPŪ
 jelly : *ḫurtalli-* (?)
 jenny : EMĒ.LAL, ANŠE SAL.
 AL.LAL
 jester : LÚALAN.ZU
 join, to : *ḫarp-*, *damenk-*, *takš-*
- joy : *dušgarat-*, *dušgaratar*,
ḫalwammar
 judgment : *ḫanneššar*,
ḫannešnant-, DIKU₅
 jump, to : *tarwai-*, *watku-*
 juniper : GIŠLI, BURĀŠU
 just : *ḫandant-*
 justice : *ara-*, *ḫanneššar*, *ḫandatar*
- keep, to : *kurk-*, *paḫš-*, *paḫšanu-*
 key : *zakki-* (?)
 kidney : UZUKALĀM
 kill, to : *kuen-*, *ḫulḫuliya-*
 killing : *kunatar*
 kindle, to : *luk-*, *lukkai-*
 king : *ḫaššu-*, LUGAL
 king, to become : LUGAL-*uizziya-*
 (Vmp), INA GIŠŠŪ.A ABI-ŠU
eš- (Vmp)
 king, to make : LUGAL *iya-*,
 LUGAL-*uiznanni dai-/tittanu-*
 kingship : LUGAL-*uiznatar*
 kiss, to : *kuwaš-*
 knead, to : *ḫurtalliya-*, *immiya-*,
šalk-, *šiyannišk-*
 knee : *genu-*
 kneel, to : *aruwai-*, *ḫaliya-*, *ḫink-*

87. RHA 54 [1952], p. 39.

88. As the (Ḫattic?) word for "silver" may be imbedded in the city name Ḫattušaš (*HWb*, p. 316 with lit. cited there), so also it appears that the Ḫattic (?) word for "iron" is imbedded in another city name, URUḪa-wa-al-ki-na (KUB VII 24 rev 9) also spelled URUḪa-wa-ar-ki-na (KBo II 4 rev iv 36). Compare also the "Akkadianized" spelling of *ḫabalkinnu* with the final nasal (*CAD* Ḫ, p. 3), and the discussions of E. Laroche, RHA 60 [1957], pp. 9-15 and A. Kammenhuber, *Saeculum* 1958, p. 148.

*kinu*⁸⁹, *ginuššariya*-
kneel, to make : *halinu*-, *binganu*-
kneeling (n) : *haliyatar*
kneeling (adj) : *genušarriyant*-
KNIVES :

URUDU *kullupi*-

GĪR : knife

GĪR.GAB⁹⁰ : knife kept at the
breast (?)

GĪR.LĪL⁹¹ : field knife

GĪR.TUR : small knife

GĪR LÚMUḤALDIM⁹² :

butcher knife

knot : DUR (?)⁹³

know, to : *kaneš*-, *šak*-

known : *šakkant*-

known, to become : *išduwa*-

known, to make : *šakiya*-

label, to : *iškunah*-

labor, to cry out in : *wiwai*-

labor, woman in : *wiwiškatalla*-

lace up, to : *pittuliya*-

lacing : *pittul*-

lacking, to be : *wakkar*-, *wakšiya*-

lacking, to cause to be :

wakkašnu-, *wakšiyanu*-

ladder : KUN₄, KUN₅

lady : *išbaššara*-, (rarely) *išba*⁹⁴

lame : *ikniyant*-, *dudduwarant*-

lament : ŠĀ.NE.ŠĀ₄

lament, to : *alalamnai*-, *wiyai*-

lamenting : ŠAL₁taptara-,

LÚŠĀ.NE.ŠĀ₄

lamp : *šašanna*-, DUG IZI.GAR,

DUGNURU

land : *utne*-, KUR

lap : *genzu*-, *pankur* (?), ŪR

lap, so : *lip*-, *lellipa*⁹⁵

89. It appears from the birth ritual text KUB IX 22 obv ii 48-49 (*Cat.* 420) that a verb *kinu*-, which unlike its homograph *kinu*- "to open" is intransitive, exists with the meaning "to kneel" (see now *HWb*, Erg. 3, p. 19). *našta LÚpatiliš anda uizzi nu ḥarnawi piran kinuzzi*, "then the LÚpatiliš enters and kneels down before the birthstool". Quite similar to this text without verbatim similarity is KBo XIV 23.

90. GĪR.GAB GUŠKIN can be found in KBo IX 91 obv 9.

91. GĪR.LĪL can be found in IBoT I 31 rev 4 and KBo IX 91 obv 12.

92. KUB XIII 33 obv ii 19; KUB XXXV 142 rev iv 18; KBo IX 91 obv 12.

93. For DUR GAD "straps of linen" see Goetze, *JCS* 10 [1956], p. 36. See also KBo VII 62 : 6 p]i-ra-an DUR ḥa-ma-an-ki pi-ra-a[n.

94. *EHS*, pp. 106-7, fn. 1.

95. The Luwian forms of this reduplicated verb found in KBo XI 14 i 20ff. are already well-known (KBo XI, first page of the *Inhaltsübersicht*, sub Nr. 14; *RHA* 75 [1964], pp. 133-4). What has not been noted to date is yet another occurrence of this reduplicated verb which proves that it is to be listed not as *lillip*- (athematic verb), but as *lillipa*- (Va2) (a-theme,

lapidary : LÚBUR.GUL (?) ⁷¹
 lard : (UZU)Ī, UZU(w)appuzzi-
 large : šalli-, ura/i-, GAL
 large, to be : šalleš-
 large, to make : šallanu-
 larva : mišari- (?)
 last : appezzi-
 late : ištantant-
 later : appezziya(n),
 EGIR-ŠU-MA
 latrine : DUGkalti- (?), huššelli-
 laugh, to : haḫḫarš-
 laughing : haḫwammar
 law : ḫanneššar, iṣḫiul-, šaklai-
 law-suit : ḫanneššar, DI(KUD)
 lay (foundation stones), to :
 iṣḫuwa-
 lead, (metal) : šuliya-, A.GAR₅ ⁹⁶
 lead, to : nai-, unna-, penna-
 leaf : ḫurpa/ušta(n)-
 leaky, to be : zappiya-
 lean : maklant-
 leanness : maklatar
 leap, to : tarwai-, watku-
 learn, to : šak-
 leather : gazzi- (?), KUŠ
 leave, to : dala-, daliya-
 leaven : ḫarnammar (?) ⁹⁷

left over, to be : aš-, appan eš-
 LEG, Parts of :
 ḫarrau- (?)
 ḫarganau- : sole of foot
 ikt- : leg (?), calf
 kalulupa- : toe
 genu- : knee
 paršna- : thigh, loin
 pata- : foot
 patalḫa- : ankle
 walla- : thigh
 GĪR : foot
 legal : šakuwaššar-
 leggings : TÚGGAD.DAM
 legitimate : šaḫuiḫuiššuwali-
 lend an ear, to : GEŠTU-an para
 ep-, GEŠTU-an para lagan ḫar-
 length : dalugašti-, GĪD.DA-ašti-
 lenient, to be : duddu-
 level, to be : takšatniya-
 level, to make : ištalk- (?)
 libation : iṣḫanduzzi-
 libation, to make : iṣḫant-,
 šipand-, BAL
 lick, to : lip-, lilipa-/lellipa- ⁹⁵
 lid : ištappulli-
 lie down, to : ki-, (katta) šeš-
 life : ḫuišwatar

-ḫi conjugation). The occurrence is in the Hedammu myth, KUB VIII 67 : 18-20, describing the voracious appetite of Hedammu : [LI-I]M-ti-li-ya az-zi-ik-ki-iz-zi (19) [...mi-l]i-i-it GIM-an kar-ta ≈ pa-aš-ki[-iz-zi] (20) [...Ī.NUN G]IM-an le-el-le-pa-a-i, "[by the thousand]s it eats; [...] like [hone]ly it gulps down; [...] like [butter] it laps up."

96. E. Laroche, *RA* 59 [1965], p. 85.

97. More properly ḫarnammar is "yeast". Leavened bread is NINDA ḫarnantaššiš (KUB X 13 rev iv 29; KUB XXXV 146 obv ii 7, 13).

lift oneself, to : *šargal/niya-*
 lift, to : *karp-*, *karpiya-*, *ninink-*,
 parganu-, *parkiya-*
 light (n) : *lalukkima-*
 light (adj) : *pittalwa(nt)-*
 lightning : *kalmišana-* (?),
 uwantiwant-, *wantemma-*,
 wantewantema-
 lion : UR.MAH
 lip : *puri-*, KAXNUN
 list : *lalami-* (?)
 listen, to : *ištamaš-*, GEŠTU-*an*
 para ep-, GEŠTU-*an para lagan*
 bar-
 lituus : *kalmuš-*
 live, to : *huiš-*, *huišwai-*
 live, to make : *huišnu-*
 liver : *lišši-*, KABITTU
 liver, parts of ⁹⁸ :
 erai-
 mazeri-
 nipašuri- : gall duct (?)
 šentahi- : equals KI.GUB (?)
 IGI.BAR
 KI.GUB

livestock : MÁŠ.ANŠE,
 NÍG.ÚR.LIMMÚ ⁹⁹
 living : *huišwant-*, *huesu-*
 lizard : *ba/urziyalla-*,
 hurtiyalla- (?)
 load : *aimpa-*
 load, to : *anda aimpanu-*,
 elaniya-, *taištai-*
 lock (of canal) : *ištappešsar* (?)
 lock, to : *ištap-*, *para ištappinu-*
 locust : *karša-* (BURU₆.TUR) ^{100 a}
 lodged : *arzanant-* ¹⁰⁰
 lodging : *arzanatar*
 lodging, to give : *kariya-*
 long : *daluki-*, GÍD.DA
 long, to be : *dalukeš-*
 long, to make : *daluganu-*
 longevity : MU(.KAM).ĤI.A
 GÍD.DA, MU.AN.NA,
 dalugaeš MU.ĤI.A,
 mekkaeš MU.ĤI.A
 look at, to : *anda auš-*, *šakuwai-*
 loop : *ašara-*, *ešara-*
 loose : *pittalwa(nt)-* (?)
 loose, to : *la-*

98. On the terms for liver anatomy (aside from the literature cited under individual terms in *HWb*) see E. Laroche, *RHA* 54 [‘52], pp. 19-48, and Landsberger & Tadmor, *IEJ* 14 [‘64], pp. 201-218.

99. KUB VIII 27 left edge ii 4: ŠUB-TI NÍG.ÚR.LIMMÚ UG₆-*an ki-i-ša*, “a plague will break out in the corpse(s) of the livestock”. NÍG.ÚR.LIMMÚ (lit., “thing (of) four legs”) equals Akkad. *BULU* (CAD B, p. 313ff.). ŠUB-TI = MIQITTI “corpse” (*AHw*, p. 657).

100. Aside from the literature cited in *HWb*, see Güterbock, *JCS* 10 [‘56], p. 90, fn. *a*.

100 a. The “BURU₆.TUR” of Kronasser, *Umsiedlung*, pp. 26-7 and *HWb* Erg. 3, p. 39 is MÁŠ.TUR in KUB XXIX 4 iii 56.

lose (in trial), to make : *katterah-*

loser : *kattera-*

lost, to be : *hark-, zenna-*

lot : *pul-*

lots, to cast/draw : *pula(i?)-*

love : *aššiyatar, aššiyawar,*

genzu- (?)

lover : *pupu-, šeli- (?)*

lower : *kattera-*

loyal : *hapati-, karši-,*

šakuwaššar(a)-

loyal, to be : *anda auš-*¹⁰¹

loyalty, out of : *šakuwaššarit*

ZI-it

luck, bad : *arpa-, kallaratat*

luck, good : *aššul-*

lung : *hapreššar, muhrai-*

lute : *huhupal-*

lyre-player : *LÚkinirtalla-,*

LÚNAR-a-

mace : *GIŠTUKUL, GIŠHURPALŪ*

magic of sorcery, magic ritual :

mukeššar

major-domo : *ABU BĪTI*

make, to : *anniya-, iya-*

male : *hantiyašši-, taparnant-*

malt : *kukkula-SAR (?)*,

kugulkula(n)- (?), DIM₄ (to be
read MUNU_x)¹⁰²

man : *antuhḫa-, antuhḫa-,*

antuwaḫḫa-, maya-, mayant-,

danduki-, LÚ. ULŪLU, DUMU

NAM.LÚ.ULŪLU

mane (of horse) : *šukšuka- (?)*

mane (spirit) : *akkant-,* GIDIM

manifest, to be : *išduwa-*

many : *mekki-*

march, to : *iya- (Vmp), nanna-*

mare : *ANŠE.KUR.RA SAL.AL.*

LAL

maritime : *arunumana-*

mark, to : *iškunaḫ-*


mark of ownership :

*puwatti- (?)*¹⁰³

market : *KI.LAM*

marriage : *DAM-atar,*

SALĒ.GE₄.A-atar

101. The Hittite idioms for "to be loyal" (*anda auš-*) and "to be disloyal" (*damedani auš-*) may be influenced semantically by the Akkadian *pānī dagālu* (AHW, I, 149 sub *dagālu*, 8) "to be obedient, respectful (to a superior)". Similarly, the Hebrew  is the "standard", that symbol of the leader's authority to which the eyes of his troops must be turned.

102. The reading MUNU_x is supported by the vocabularies (cf. CAD B, pp. 323-5 sub *buqlu*). On the plant *kugulla-* (several times with determinative SAR : KBo XI 19 obv 3, 12) compare KBo XI 73 obv 4 ; HT 1 obv i 12, 13 ; KUB IX 31 obv i 15, 18 ; KUB VII 1 obv 22. It may or may not be the phonetic writing of MUNU_x in Hittite.

103. So this term, which only occurs to date in the lexical text, is understood by Goetze, *Tunnaui*, p. 94. More likely, *puwattiš* denotes a colored

marriage, to give in :

SALĒ.GE₄.A-*anni pai-* (Va2)

marriage, to take in :

-*za DAM-anni da-*

marry, to : *ḥamenk-*, *ḥandai-*

masculine : *ḥantiyašša-*,

taparnant-, LŪ

maturity : *mayandatar*

mausoleum : *ḥešta-*, Ē GIDIM,

Ē NA₄

mausoleum attendant :

LŪ*ḥeštumna-*, LŪ Ē NA₄

mayor : MAŠKIM, MAŠKIM

URU, EN URULIM

meadow : *wellu-*, Ū.SAL,

USALLU

MEASURE, Units. Linear¹⁰⁴.

kapunu- : a surface measure

gipeššar

šekan-

DANNA : 7.35 miles ;

11.82 km.

DUBBIN/UMBIN : fingernail-length (?)¹⁰⁵

GI : 3 m., 3,27 yards¹⁰⁶

IKU (GÁN)

ŠU.SI : 1.67 cm., 0.66 inch¹⁰⁵

AMMATU : 50.1 cm.,

19.7 inches

UPNU : ca. 25 cm. (?)¹⁰⁵

paste employed not only for ownership marks but also in dyeing. Akkadian *šimtu* (from root *wšm*) denotes such a colored paste (information courtesy of Prof. von Soden), often *šindi ḥurāši* "gold-colored paste". If this term is native to Anatolia, it could be derived from *puwai-* "to crush, grind (into a powder)" (*HWb*, Erg. 1, p. 17). Whether the term is Anatolian or a loan from Semitic, a cognate of it definitely exists in the Ugaritic texts : *pwt*, a material of value to the dyeing or tanning industry (*UT* 1106 : 10 and 2051 : 6). This *pwt* is definitely not "ein Schmuck?" (*WUS*, p. 2208 ; *WdO* III [66], p. 220), but a powder or paste useful in dyeing. In both texts it is found in the company of terms for materials in the dyeing industry : linen (*ptm*), blue-purple (*iqni*), glaze (*špīg*) and "stones of the dyer" (*abn šrp*). The *pu-a-ti* cited in *UT* Glossary no. 2031 from the El Amarna tablets seems rather to denote an arm bracelet in EA 14 I 74, so that it is better to keep it separate from Ugaritic *pwt*. On the other hand, there is no real reason why Arabic قُود "dyer's madder" (Astour, *Hellenosemitica*, p. 146 and *JNES* 24 [1965], p. 348 f.) cannot be recognized as a true cognate. See the writer's forthcoming study in *JAOS* 87 (1967).

104. The metric and English equivalents of these ancient Mesopotamian units are based upon the article "Weights and Measures" in the *Interpreter's Dictionary of the Bible*, IV, pp. 828-839 (composed by O.R. Sellers).

105. KUB XXXVIII 19 obv 10.

106. KUB VIII 76 and 78 *passim*.

MEASURE, Units. Dry.

ḥazzila : equals either *QA* or *UPNU*

tarna-

zarzur- (?)

PA (for *PARISU*)

ŠILA : 1 liter ; 1 dry quart

SÛTU : 10 liters (?) ;

10 quarts (?)

QA : equals the *ŠILA*

UPNU : handful

MEASURE, Units. Liquid.

naḥši-/naḥzi-

wakšur-

zipaddani-

Also measured by vessel names.)

medicine : *wašši*-

meet, to : *ḥazziya*-, *anda wemiya*-

melt, to : *šalliya*-

member (of body) : *ḥappeššar*-,

ḥappišnant-, *UZUŪR*

merchandise : *aššu*-

merchant : *unattalla*-,

LÚDAM.GÀR

merciless : *ekuna*-

mercy : *genzu*-

mercy on, to have : *genzuwai*-

message : *ḥaluga*-, *ḥatreššar*

messenger : *ḥalugatalla*-,

pišen(a)- (?), *DUMU ŠIPRI*,

LÚ TĒMU

messenger, in the manner of :

ḥaluganili

METALS :

ḥapalki : iron ⁶⁸

ḥarašu : bronze

kurupšini-

kuwanna(n)- : copper

lulluri-

šuli(ya)- : lead ⁹⁶

dankui- : tin

A.GAR₅ : lead ⁹⁶

AN.BAR : iron

AN.BAR GE₆ : black iron

AN.BAR AN-E : meteorite iron

GUŠKIN : gold

KŪ.BABBAR : silver ¹⁵⁴

NAGGA : tin

URUDU : copper

ZABAR : bronze

middle : *ištarn*-, *takšan*-

middle (adj) : *ištarniya*-

midwife : *ḥašnupalla*-, *SALŠĀ.ZU*

mighty : *innarawant*-, *kiššera*- (?),

muwattalli-, *šarku*-, *tarḫuili*-,

daššu(want)-, *upahili*- (??),

warpalli-, *NIR.GĀL*

milk : *pankur* (?), *GA*

MILK, Kinds of.

GA.KALAG.GA : thick milk

GA.KU₇ : sweet milk

GA DANNU : thick milk

GA EM-ŠŪ : sour milk (?) ¹⁰⁷

GA ŠE-E-TI

mill : *NA₄ARĀ*

mill, to : *ḥarra*-, *malla*-,

GUL-a- ⁷⁴

108. Uncertain because of lack of adequate context is] *GA IM-ZU* in KUB XII 16 obv i 5.

- miller : LÚ^{minalla}-¹⁰⁹, LÚ/SAL
 NA₄ARĀ
 millhouse : Ē NA₄ARĀ
 millstone : *ḫararazi*-, NA₄ARĀ
 mind : *īstanzā(na)*-, ZI
 mirror : *ḫueša*-/*ḫuša*-,
 UD.ZAL.LI (?)
 mirror-image : *panzakitti*-
 missing, to be : *waggar*-
 mist : *kammara*-, *tuhḫuwai*-
 mistreat, to : *idalawab*-, *ḫuwap*-,
 zammurai-
 mix up, to : *ḫurtalliya*-, *immiya*-,
 šalk-, *ulai*- (?), *takš*-
 mixture : *ḫurtalli*-, *immiul*-
 mock, to : *ḫabḫariya*- (?), *para*
 ḫabḫarš-
 moist : LABKU
 moisten, to : *ḫapai*-
 mold, to : *epar*-
 moment : *pandala*-
 month : *arma*-, ITU
 MONTH NAMES :

 ITUBĀR.ZAG.GAR :
 Nisannu¹¹⁰
 ITUŠU.NUMUN.NA :
 Du-uzu/Tammuz¹¹¹
 ITUNE.NE.GAR : Abu¹¹²
 ITUKIN.^dINANNA : Elūlu¹¹³
 ITUDU₆.KÛ : Tašritu¹¹⁴
 monthly : ITU-*mi* ITU-*mi*
 moon : *arma*-, *armanni*-, DEN.ZU,
 DXXX
 moonlight : *armuwalašḫa*-
 moor : *marmarra*-
 morning : *kari/uwariwar*
 morning, in the : *lukkatta/i*
 mortal : *danduki*-, LÛ.ULÛLU,
 DUMU NAM.LÛ.ULÛLU
 mortality : *tandukeššar*-,
 NAM.LÛ.ULÛLU
 mortar (substance) : *purut*- (?),
 šalwina-
 mortar (vessel) : DUG^{kuškuššulli}-,
 GUL-*wanna*-¹¹⁵; GIŠKÁ.GIŠ;
 cf. also "pestle"

109. On the LÚ^{minalla}- see E. Laroche, *OLZ* 1962, col. 30, and N. van Brock, *RHA* 71 [‘62], p. 166. The LÚ.MEŠ *minalleš* grind at the NA₄ARĀ in IBoT I 29 rev 19.

110. KUB VIII 4 : 6 ; 19 : 18 ; both passages cited by Götze in Deimel’s *ŠL*, II, 344 : 52.

111. [ITUŠU.NU]MUN.NA in KUB VIII 25 obv i 1 is not cited in *ŠL*, II, 354 : 117.

112. [ITU]NE.NE.GAR in KUB VIII 25 obv i 4 is not cited in *ŠL*, II, 172 : 104.

113. KUB VIII 25 obv i 7 ; *ŠL*, II, 538 : 20 lists (erroneously) KUB VIII 24 v 7.

114. KUB VIII 25 obv i 10 ; cited in *ŠL*, II, 459 : 43.

115. Otten, *ZA NF* 20 [‘61], pp. 130-1, 154.

mother : *anna-*, AMA
 motherhood : *anniyatar*,
 AMA-*tar*
 motion, to set in : *ḫalai-*
 mount (a horse), to :
 ANŠE.KUR.RA *tiya-*
 mountain : *kalmara-*, ḪUR.SAG
 mountain ridge : *iškiš-* (?) ¹¹⁶,
 šarazziyatar
 mouse : *mašḫuil-* (Luwian?),
 PÉŠ.TUR
 mouth : *aiš-*, KAxU
 much : *mekki-*
 much, to be : *makkeš-*
 mud : *išuwaniṭ watar* (?) ¹¹⁷,
 purut-, *puruteššar*, *šalwina-*
 mule : ANŠE.GİR.NUN.NA
 multitude : *pankar-*
 murder : *kunatar*

murmur, to : *arandalliya-*,
 buštiya- (?), *taštašiya-* (?)
 muscle : *išḫunau-*, *išḫunawant-*
 mushroom : *artarti-* (?)
 music : SÎR, *zinar* (Hattic)
 music, to make : SÎR-RU
 MUSICAL INSTRUMENTS :
 arkami- : instrument that is
 struck
 ḫuḫupal- : lute (?) ; instr. that
 is struck
 ḫunzinar- : phon. writing of
 name of GIŠ dINANNA GAL
 or GIŠŠĀ.A.TUR
 galgalturi- : tambourine
 mukar- : harp (?) ; phon. for
 GIŠBALAG (?)
 šawatar : horn
 g]i-lu-i-it ¹¹⁸ : (instrumental case)

116. The vast majority of occurrences of this term in Hittite texts must refer to the "back" as an anatomical term (*HWb*, p. 88 ; *Erg.* 2, p. 14). But just as in West Semitic 𐤁𐤍 can mean "back" (for Ugar. *bmt* "back" compare *UT* Glossary entry 480 ; for 𐤁𐤍 "back" compare Deut. 33 : 29 & Hab. 3 : 19) and "mountain ridge, high place" (Ges.-Buhl. *HAT*¹⁷, pp. 102-3), so also to the Hittites the deified mountains had backs like humans, upon which other deities might tread. In the center register of the Yazilikaya relief, for instance, Tešub stands with one foot each on the necks or two mountain deities (for a convenient line drawing see Gurney, *The Hittites*, p. 143, fig. 8). The term *iškiš-* is even used once for the ridge-pole of a building (KUB XXIX 1 rev iii 18 ; *ANET*, p. 358b). But perhaps most interesting of all in this regard is the toponym ḪUR.SAGIškišaš (KUB II 1 obv ii 15).

117. Güterbock, *JCS* 15 ['61], pp. 70-71 ; Goetze, *JCS* 20 ('66), p. 129, proposes to read the signs as *i-šū-wa-ni-it-wa-a-tar*, that is, to take the entire complex as a single noun, an *-atar* abstract signifying something like "community".

118. KUB X 30 : 5. Is this the correct reading of the signs ? The ending

- GIŠBALAG(.DI) : harp
 GI.GĪD : flute
 GIŠ dINANNA : Ištar instrument
 GIŠ dINANNA GAL/TUR : large/small Ištar instrument
 GIŠŠĀ.A.TAR : stringed instrument
 MUSICIANS :
 LÚarkammiyala- :
 arkammi-player
 ḫalliyari- : equals LÚGALA
 SALkatra-
 kinirtalla- : zither-player
 šaḫtarili- : equals LÚGALA
 SALzintuḫi-
 LÚGALA
 LÚ/SALNAR
 SAL ŠĪR : songstress
 muster, to : *karp(iya)-, ninink-*
 mutilate, to : *kukkurš-*
 nail : *tarma-*, GIŠKAK
 name : *laman-*, MU, ŠUMU
 name, to : *ḫalzai-, lamniya-, weriya-*
 nanny goat : ŪZ
 napkin : GAD, *genuwaš* GAD
 narrow : *ḫatku-*
 narrow, to be : *ḫatkueš-*
 navel ornament : LI.DUR¹¹⁹
 near : *maninku(-want)-*
 near, to draw : *maninkuwah-*
 neck : *kuttar (?)*, GŪ
 necklace : *ḫuwahḫuwartalla-, kuttanalli-, manninni-*
 needle : *šepikkušta-, KIRISSU* (wr. *KĪ-RI-SŪM*)¹²⁰
 neglect, to : *karš(iya)-, karšanu-, paškuwai-, arḫa pittalai-, para auš-*
 negligent : *karšantalli-, para uwant-*
 neighboring : *araḫzena-*
 net : *aggati-, ḫupala-*
 neutral : *ḫubḫupa-*
 new : *newa-*, GIBIL
 New Year : MU-aš *meyanaš*, MU.KAM-aš SAG.DU-aš
 niece : DUMU.SAL ŠEŠ-ŠU
 night : *išpant-, nekuz meḫur*, GE₆.KAM
 night, to become : *neku-*
 nimble : *piddalli-, pittiyalli-*
 noon : UD-az *takšan*
 noose : *a/ešara- (?)*
 nose : KAXKAK

is the instrumental case, and the following ŠĪR-RU (IZAMMARŪ) makes it virtually certain that the signs represent what remains of the name of a musical instrument.

119. LI.DUR GUŠKIN (KUB XXIX 4 obv i 13 ; Kronasser, *Umsiedlung*, pp. 6-7, 42).

120. IBoT I 31 rev 1 ; compare *HWb*, Erg, 1, p. 31 with *JCS* 10 [56], p. 37.

not yet : *nawi*
 nourish, to : *galank-*
 now : *kinun(a)*
 nude : *nekumant-*
 numb, to be : *tapanniya-*
 number, to : cf. count
 numerous, to be : *pankariya-*
 nurse (wetnurse) : *ḥarwant-*,
 SALUMMEDA
 nurse, to : *šaktai-*
 nut, pistachio : GĪŠLAM.GAL ¹²¹

oath : *ḥirunt-* (Luwian), *linkai-*,
 linkan-, *linkiyant-*, MĀMĒTU,
 NĪŠ ILI, NAM.ERĪM
 oath, pertaining to : *ḥirutalli-*
 obedience : *ištamaššuwar*,
 ḥapazuwalatar, *tummantiya-*
 obey, to : *anda ḥapatiya-*,
 ištamaš-
 objection : 𐎶 *ḥalwati-* (?)

obligate, to : *išḥai-/išḥiya-*,
 išḥiulab-
 obligation : *išḥiul-*
 observe, to : *ḥanḥaniya-* (?)
 obstruct, to : *piran ḥamenk-*
 OCCUPATIONS :

ḥuprala- : potter
lapanalli- : summer
 herdsman (?)
taḥiyali- : barber
weštara- : herdsman
 LÚA.ZU : physician
 LÚAD.KID : basket-weaver
 LÚ ANŠE.KUR.RA ¹²²
 LÚAŠGAB : leather worker
 LÚBAḤĀR ¹²³ : potter
 LÚBUR.GUL : lapidary
 LÚDAM.GĀR : merchant
 LÚDUB.SAR : scribe
 LÚE.DĒ.A : smith
 LÚENGAR : farmer
 LÚĒPIŠ KUŠE.SIR : cobbler ¹²⁴

121. *HWb*, p. 282 ; the reference is KUB XXXIII 115 rev iii 8.

122. The LÚMEŠ ANŠE.KUR.RA-wa-at-ta ku-e-eš ŠA DINGIRLIM of KUB VII 54 obv ii 15 are probably grooms.

123. LÚBAḤĀR is the preferred reading of LÚDUG.GA₅.BUR (*HWb*, Erg. 1, p. 25). Aside from the KUB XXXVI 41 obv i 12 reference cited in *HWb*, Erg. 1, p. 25 and the occurrence in law no. 176, LÚBAḤĀR occurs in KBo II 1 obv i 25, ii 6 ; KBo X 30 ii 3 ; KUB VIII 75 obv ii 17, 26 ; KUB XI 28 obv iii 12, 20, rev iv 13 ; KUB XXX 35 obv i 6 ; KUB XXXIII 103 rev iii 5 ; KUB XXXVIII 12 obv i 10, 16 ; and HT 2 rev v 22. DUG.GA₅.BUR (without LÚ) occurs in KBo III 23 obv 11 ; KBo X 28 v 1 ; and KUB XXXI 53 obv 9. DUG<GA> .GA₅.BUR occurs in KUB II 2 rev iv 10. And in KBo X 28 v 1 one finds the unusual writing UZUDUG(!). GA₅BUR.NA. For further discussion of the LÚBAḤĀR compare Barrelet, *RA* 58 [1964], pp. 1-8.

124. *CAD* E, p. 239.

LÚĒPIŠ GA : dairyman ¹²⁵
 LÚĒPIŠ GAD : linen/cloth ¹²⁶
 maker
 LÚĒPIŠ KAPALLĪ : leggings-
 maker ¹²⁷
 LÚĒPIŠ MUN : salt-maker ¹²⁸
 LÚ/SALĒPIŠ PÁ-PÁ-SĀ :
 cook who prepares gruel ¹²⁹
 LÚĒPIŠ TAĤAPŠĪ :
 belt-maker ¹³⁰
 LÚĒPIŠ TÚG.GÚ.Ē.A ĤUR-RI :
 maker of Ĥurrian cloaks ¹²⁴
 LÚKŪ.DĪM : gold- and silver-
 smith
 LÚ MUĤALDIN : butcher, cook

LÚMUŠEN.DŪ : augur ;
 LÚ NA-QAD : herdsman
 LÚNAGAR : carpenter
 LÚNAGAR IŠŠĪ ¹³¹ : (wood-)
 carpenter
 LÚNAGAR ŠA KŪ.BABBAR :
 silver worker ¹³²
 LÚNAGAR NA₄ : sculptor ¹³³
 LÚ NIM.LĀL : bee-keeper
 LÚ NINDA.DŪ.DŪ : baker
 LÚ NU.KIRI₆ : gardener ¹³⁴
 LÚSIMUG ¹³⁵ (not LÚE.DĒ.A) :
 metal worker
 LÚSIPA : herdsman
 LÚSIPA.GUD : cattle herdsman

125. CAD E, p. 240.

126. The Akkadian counterpart, *ēpiš kiš*, is not listed in CAD E, pp. 283-9. *HWb*, Erg. 1, p. 31. Compare Goetze, JCS 10 [1956], p. 36, fn. 50 and E. von Schuler, *Die Kaskäer*, p. 76.

127. CAD E, p. 238.

128. LÚ.MEŠ E-PIŠ MUN in KUB XXXVIII 19 obv 5. The Akkadian counterpart, lacking in CAD E, p. 240, would be *ēpiš tābvi*.

129. CAD E, p. 239 lists the SAL E-PIŠ BA.BAZA of KUB XXVI 69 v 14, but could not know in 1957 about the male counterpart listed in the text KUB XXXVIII 12 obv i 16 published in 1965.


130. To CAD E, p. 240 can now be added *ēpiš taḥapši* on the basis of LÚ E(!)-PIŠ(!) TA-ĤAP-ŠĪ (HT 2 obv iii 23); LÚ E-PIŠ T[A-ĤAP-ŠĪ] (KUB XXXI 51 rev 3); and LÚ E-PI-Š TA-ĤAP-ŠĪ (KBo X 10 obv ii 18).

131. KUB XXIX 1 rev iii 14 (*ANET*, p. 358b).

132. KUB XVII 20 obv ii 23.

133. KUB XXXVIII 12 obv ii 21; KBo XIV 142 rev iv 22.

134. Spelled: LÚ NU.GIŠ.SAR (KBo IX 88:7; etc.); the element GIŠ.SAR is to be read KIRI₆ (*AHw*, p. 485a). The element SAR alone is to be read NISSA (Gelb citing Civil apud *Studies in Honor of B. Landsberger*, p. 61).

135. LÚ.MEŠ SIMUG.MA-za (KUB XXXVIII 12 obv i 17) — SIMUG. MA are drawn thus . One could also read LÚ.MEŠ DÉ.DÉ(!).ZA.

- LÚSIPA.UDU : shepherd
 LÚŠE.KIN.KUD : harvester
 LÚ ŠU.I : barber
 LÚŠU.PIŠ : fisherman
 LÚ TÚG : fuller (?),
 tailor (?)
 LÚ TÚG.GAZ
 LÚUMMEA : master(-craftsman)
 LÚ UR.GI₇ : hunter
 LÚUŠ.BAR : weaver
 LÚURUDU.NAGAR : copper
 worker
 occupy (a land), to : *ašandulai-*,
 *pe har-*¹³⁶
 occur, to : *kiš-*
 oesophagus : *pappaššala-*
 offense : *haratar*, *haratnant-*
 offend, to : *zammurai-*
 offering : SISKUR
 offering, drink : *išpanduzzi-*,
 mantalliya-
 official (adj) : KAYAMĀNU
 offspring : DUMU,
 ŠĀ.BAL(.BAL), ŠĒTU
 oil : Ī, Ī.GIŠ
 old : *SALhašawa-*, **miyaḫuwant-*,
 wez(za)pant, LIBIR.RA¹,
 ŠU.GI
 old, to be : *miyaḫuwanta-*,
 miyaḫuwanteš-, LÚŠU.GI-*a-*,
 LÚŠU.GI-*eš-*
 old age : *miyaḫuwandatar*,
 LÚŠU.GI-*tar*
 olive : ZĒ-ER-TUM/TI
 olive oil : Ī GIŠZERTUM
 omen : *ileššar*, *puramimma* (?),
 šagai-, IZKIM
 omen, to give an : *šakiyah-*
 omit, to : *dala-*, *wakšiyanu-*
 one, to make : I-EN *iya-*
 onion : *šuppiwašḫar*,
 SUM.SIKILSAR
 ONION-LIKE PLANTS :
 GA.RAŠSAR : leek
 ŠE.LÚSAR¹³⁷ : coriander
 ANTAḪŠUMSAR⁵¹ : kind of
 onion (?)
 open, to : *ark-*, *haš-*, *hašḫaš-*,
 hašk-, *kinu-*
 open, to be : *hišwai-*
 opponent : *appaliyalla-*,
 harpanalli-, *tarpanalli-*,
 LÚ.KUR
 opponent-at-law :
 ḫannittalwa(na)-, *ḫannešnaš*
 išḫa-, BĒL DĪNI, LÚ DI-ŠU
 opponent-at-law, to be :
 ḫannittalweš-

136. For *pe har-* in the sense of "holding" territory just won in battle, compare JCS 10 [156], p. 80 (lines 42-25).

137. For ŠE.LÚSAR "coriander" in the Hittite texts see KBo IV 2 obv i 11; KUB XXIV 7 ii 7; VBoT 24 i 4; ZA NF 20 [1961], p. 155. On the term in cuneiform literature from Mesopotamia compare I. J. Gelb, *Studies in Honor of Benno Landsberger*, p. 61, and M. Birot, *ARMT* IX, p. 270. The Akkadian counterpart is *kisibirru* (AHw, I, p. 486).

oppose, to : *menabḥanda ep-*,
menabḥanda auš-, *menabḥanda*
mat-

oppress, to : *ḥatganu-*, *ḥatkešnu-*,
nakkiyah-, (*katta*) *damaš-*,
dammešḥai-, *wešuriya-*

oppression : *dammešḥa-*

oppressor : *wešuriškattalla-*

oracle : *ariyašešsar*, ŠA MUŠEN
uttar

oracle, to determine by : *ariya-*,
ḥandai-, SIxSÁ

oracle, to receive : *arḥa ep-*, *piran*
šara ep-

orchard : KIRI₆ (GIŠ.SAR)¹³⁴,
 GIŠINBU

order, to put in : *aš(ša)nu-*,
ḥandai-, *taninu-*

organum : GIŠZŪPU⁷⁰

ornament, to : *ḥurai-* (?), *kunk-*,
unuwai-, ŠU.TAG(GA),
 ŠU.TAG.TAG.GA

ornament : *unuwašḥa-*

ornamented : *šuppištuwara-*

ornamented, un- : *dannara-*

orphan : *kurimma-*

other : *damai-*, GUR-*i-*

outpost : *para ašatar*

outstanding : *šarli-*

oven : IMŠU.(NÍG.)NIGIN.NA,
 UDUN (?)¹³⁸

over-eager, to be : *nuntarnu-*

overhear, to : *para ištamaš-*

overlaid : *ḥališšiyant-*, GAR.RA

overlay, to : *ḥališšiya-*

overlook, to : *para auš-*

overpower, to : *išḥizziya-*,
šakuriya-

overtake, to : *ḥapuš-*, *anda*
wemiya-

overturn, to : *arḥa ḥurutai-*, *pippa-*

owl : *ḥapupi-* (?)⁸

pacify, to : (*katta*) *palabša-*, DU₈-

page : DUMU.Ē.GAL

pale : *alpant-* (?)

palm (of hand) : ŠA QĀTI
ḥabḥal-

panther : *paršan(a)-*, UG.TUR

panther, like a : *paršanili*

paralyzed : *dudduwarant-*

pardon, to : *parkunu-*

park : *ambašši-* (??)

part : *šarra-*, HA.LA

participate in, to : *takš-*

partridge : *kakkapa-*,
 MUŠEN HURRI (?)

passage, safe- : *zaršiya-* (?)

pasture : *lapana-*, *wellu-*, *weši-*.

NU.KÚ, RĪT GUDĤÁ,

RĪT ANŠE.KUR.RA

path : *urki-*, KASKAL

patient, to be : *tubušiya-*

patron deity : *parašši-* (?)

138. Götze gives the reference KUB XV 3 iii 58 in ŠL, II, 415 : 3, but such a line in the published texts does not exist.

pawn, to take as :

appat(ia)riya- (?)

pay, to : *kuš-* (??), *pai-*

pay back, to : *kappuwai-*,

kuš- (??), *piddai-*, *šarnink-*

peace : *takšul-*, *takšulatar*

peace, to be at : *takšul eš-*

peace, to make : *takšul iya-*,

takšul da-, *takšulai-*

pear : *karpina-* (?)

pectoral : *TUDITTU*

pedestal : *ištanana-*,

ZAG.GAR.RA

peel, to : *šap-*, *šapiyai-*

peer : *annawali-*, *LÜ GAB.A.RI*,

*ZAG-aš UKÜ-aš*¹³⁹, *MEHRU*

peg : *KAK*

pen : *ašawar*, *ḫila-*, *ḫali-*,

ḫumma-, *TÜR*

penis : *arlip-* (??),

ḫapuša(nt)- (?), *ḫarniu-* (?),

genu-, *lalu-*

pennant : *ŠA GIŠŠUKUR*

GUŠKIN GAD

perform, to : *an(n)iya-*, *iya-*

perfumed oil : *šanezzi-*¹⁴⁰,

Ì.DÜG.GA

perish, to : *ḫark-*, *zinna-*

permanent : *ukturi-*, *SAG.UŠ* (?),

KAYAMĀNU

permit, to : *tarna-*

PERSONNEL :

cf. also OCCUPATIONS.

antuwašalli-

appa-

apiši-

arkammiyala- : *arkammi*-player

aššuššanni- : equerry

ašušatalla- :

auriyala- : border guard

ekuttara- : cupbearer

ḫaggazuwašši- : cupbearer (?)

ḫaliyami- : temple functionary

ḫalliyari- : priest-singer

ḫaliyattalla- : sentinel

ḫalipi-

ḫamina- : chamberlain

ḫapiya- : cultic functionary

ḫaršiyala- : offerer of *NINDA*

ḫarši-

139. KBo IV 14 rev iii 68 : *man-aš appezziš antuḫšaš man-aš ZAG-aš UKÜ-aš*, "whether he is an inferior or a peer".

140. Alongside the common use of *šanezzi-* as an adjective (*HWb*, 181-2) there are a few passages in which the substantivized neuter form of the adjective appears to denote a sweet-smelling substance (*šanezzi šamišizzi*, Disappearance of the Sun [*RHA* f. 77, p. 87f.], A iv 6, 11, 18, B iv 40-1). As an adjective *šanezzi-* describes *Ì.DÜG.GA* in KUB XV 34 obv ii 29 (*ki-ma maḫḫan Ì.DÜG.GA šanezzi*). As a substantivized adjective, *šanezzi* takes the following verbal construction : *nu-šan šanezzi išḫuwai* (KUB XV 31 obv i 25). After the goddess Ištar bathes, she anoints herself with *šanezzi* (*ša-né-ez-zi-it iš-ki-it*, KUB XXXIII 88 rev 10 [*Hedammu Myth*]), which seems to point to a kind of oil or salve.

bartagga : kind of priest (?)
baṣṭanuri-
batalwala : door-keeper
baṣṭumna : ^ḥ*beṣṭa*-attendant
bilammatta : gate-keeper (?)
bimmalli : offerer of NINDA
bimmaš (?)
binkula : "he of the *binkul*-
 offering"
batwaya-
biṣṣpara-
biṣṭašša-
bukmatalla : conjurationpriest
huburtanuri : groom (?)
buwaššannalla : priest(ess) of
 D^ḥ*Uwaššanna*
išhamatalla : singer
išmanalla : equerry
išpantuzziyala : offerer of
 libations
ittaranni : courier
kallištarwana-
gangatitalla : offerer of *gangati*
karimnala : temple attendant
karuḥala / *kaluḥala*-
SALkattrā : singer
kinirtalla : zither-player
kipliyala : kitchen functionary
kireštenna / *kirešṭiyana*-
kita : recitation priest
gurtawanni-
kuššaniyatalla : mercenary
laḥḫiyala : warrior (?),
 traveler (?)
maniyahḫatalla : governor,
 administrator
maniyahḫeškattalla : governor

maniyahḫiyaš iṣḫa : governor
minalla : miller (?)
paḥḫuwarši / *paḥḫurzi* : prince
 not elligible to rule
palwatalla : functionary active
 in festivals
parnalli : page, courtier
pašandala : food-taster (?)
patili : kind of priest
pittauri-, *pidduri*-
pulala : lot-caster (priest)
purapši : cultic functionary
šaḫtarili : priest singer
šalašḫa : palace functionary
šankunni(yant) : priest
šapašalli : sentinel (?)
šarikuwa : police force (?)
šašalpatalla-
SALšilalluḫi-
šiuniyant : ecstatic, prophet
šurala : cook (?), kitchen funct.
šuwāššali-
taḫiyali : barber (?)
dammara : lowly cult
 functionary
tamišatalla-
tappala-
tapariyalli : commander (?)
tapritašši : custodian (?) of
 the *tapri*-seat
tapšuwala-
tarriyanalli : the third
taršipala/i : coachman, chariot-
 driver
tarwešgala : dancer, acrobat
tawalala : offerer of *tawal*-
 drink

tazzeli- : anointed priest
tubkanti- : high dignitary
duyanalli- : second (?),
 fourth (?)
tuppa(la)nuri-
tuppanali- : scribe (?)
dudduṣḫiyalla- : court functionary
ummiyanni- : cultic functionary
ura/iyanni- : kd. of priest
uralla- : horse-trainer (?)
urubḫi- : funct. in funerary cult
uṣkiṣgatala- : guard, sentry
walḫiyala- : offerer of *walḫi*-
 drink
weḫeṣkatalla- : patroller
weṣkatalla- : error for
 preceding?
weṣurīṣkatalla- : oppressor (?),
 taskmaster (?)
zīlipuriyatalla- : priest of
 ḏZīlipuri
zipuriya- : offerer of NINDA
zippuriya- ?
zuppala- : custodian of *zuppa*-
 bread?
zuppariyala- : torch-bearer
 SALAMA.DINGIR : kind of
 priestess
 LÚAZU : BĀRŪ-priest
 LŪ BANŠUR : table man

LŪ DINGIR-LIM : ecstatic
 LŪ DUGUD : dignitary
 LŪ É.ŠĀ : chamberlain
 EN ERÍN.MEŠ : general
 EN KARAŠ : general
 EN UKU.UŠ
 LÚ/SAL É.DINGIR : temple
 functionary
 SALENSI : sibyl
 GAL.GEŠTIN : high milit.
 official
 LUGUDŪ : anointed priest
 LŪHAL : BĀRŪ-priest
 LŪ IŠ : groom
 LŪ KAT.TAR
 LŪ KAŠ₄.E : courier
 LŪ KISAL.LUḪ : fore-court
 washer
 LŪ ME.SAG : LŪ MEŠEDI
 LŪ NI.DU.DU
 LŪNI.DU₈ : gatekeeper
 LŪ NĪG.BĀR :
 curtain-keeper (?)
 LŪ NIN.DINGIR :
 high priest (?)
 LŪ GIŠPA : sceptre-man,
 usher (?)
 LŪ QA.ŠU.DU₈.A : cup-bearer
 LŪ SIG₅
 LŪ ŠĀ
 LŪ ŠĀ.TAM : chamberlain

141. *Gištar-wa-a-li* in KBo XIV 84 rev iii 11 is in broken context. In the inventory KUB XXXIV 88:12 we find the [*ku*]-*uṣ-ku-uṣ-ṣu-wa-aṣ tar-wa-a-li*, "the *tarwali* of/for crushing". Of course, pestles are not the only implements used for crushing. Nonetheless, the (DUG)*kuṣkuṣulli* is a mortar!

LŪ ŠĀ.NE.ŠA₄ : lamenter
 SAL ŠĀ.ZU
 LŪ TI
 LŪ TIN.NA : vintner
 LŪ GIŠTUKUL
 LŪUMMEDA ANŠE.KUR.RA
 LŪ ZA.LAM.GAR :
 tent-keeper
 LŪ ZABAR.DAB
 perspiration : *šišḥau-*
 pestle : *GIŠpakkuššuwār*, (Luw.)
 pattuni-, *tarwali-* (?)
 physician : LŪ A.ZU
 picture : *gulzi-*
 pierce, to : *ḥattai-*, *ḥazziya-*,
 išgar-, *iškarranniya-*, *šai-/šiya-*
 pile up, to : *išḥuwa-*, *šuhḥa-*
 pillar : *annasnant-*, *kurakki-*
 pin : *šepikkušta-*,
 URUDU'ZI.KIN.BAR
 pine-cone : *ḥulli-*, *ḥu(wa)lliš-*,
 ḥuwalliššanant-
 pit : **ayabi-* (*a-a-bi*), *akkuša-*,
 ḥatteššar, *patteššar*, BŪR
 pitch (a tent), to : *šiya-*
 place : *peda-*, AŠRU, KI
 place, to : *ašeš-*, *dai-*, *tittanu-*, *zik-*
 plague : *ḥengan-*, UG₆
 plain (n) : *ku(e)ra-*, LĪL
 plain (adj) : *pittalwa(nt)-*,
 šannapili-, *dannara-*
 plaintiff : *ḥantitiyatalla-*,
 uddanaš išḥa- (BĒL AWĀTI)
 plait, to : *anda taluppai-*
 plant, to : *aršai-/aršiya-*, *warḥunu-*
 PLANTS : cf. also FRUITS,
 GRASSES, CEREALS,

GRAINS, TREES, etc.
ankiš-
armi-
artarti- : mushroom (?)
ḥaḥḥal- : shrub
ḥaḥḥašitti-
ḥalenzu- : duck-weed
ḥašuššara-
ḥašuwai- : soda plant
ḥattalkešna- : white thorn (?)
ippiya-
ippiyanzana-
kar(aš)šani- : soap weed
kaštant-
kikla-
lakkarwan-
laparša-
šadduwa-
tapalkuštana-
zabḥeli- : cress (?)
 ŠE+NAG : soap weed
 ŠU.GĀNSAR
 ŠU.KIŠSAR
 ZAG.AḤ.LISAR : cress (?)
TIYATU : "devil's dung"
 plaster : *ḥaneššuwār*, *purut-*,
 šalwina-
 plaster, to : *ḥaneš-*
 plate : ŠU.GĀN (?)
 platform : *taršanzipa-*
 platter : *GIŠwera-*, *GIŠura-*
 play, to : *dušk-*
 play (musical instr.), to :
 ḥazzik-, *walḥ-*
 pleasant, to be : *waš-* (Vmp)
 pledge, to take as : *appat(a)riya-*
 plot : *kupiyati-*, INIM BAL

plot, to : *beššalla-*, *kup-*, *šanḫ-*,
taštašiya-
 plotter : *kupiyatalla-*
 plow : *appalašša-* (?),
 GIŠAPIN(.LAL)
 plow, sub-soil :
 URUDUŠU.KIN(.GAL) ¹⁴²
 plow, to : *ḫarš-*, *terip-*
 plowed : *terippi-*
 plowman : LÚAPIN.LAL,
 LÚENGAR, *pallaššurimi-* (??)
 plug : *eburati-*, *ištappulli-* (?)
 plunder : *šaru-*
 plunder, to : *šaruwai-*
 pointed : *dampu-* (?)
 or *alpu-* (?)
 pointed, to be : *dampueš-* (?)
 pole : *wenal-*
 policemen : ERĪN.MEŠ
šarikuwaš (?)
 pollute, do : *ḫarra-*, *papraḫ-*,
paprai-

pomegranate : NURMŪ
 poor : *ašiwant-*, LŪ MAŠ.EN.
 KAK
 poor, to be : *-ši* NU.GÁL *kuitki*
 ("he has nothing") ; *ašiwanteš-*
 poplar : *ḫarau-*, GIŠILDĀG ¹⁴³
 population : *antuhšannant-*,
antuhšatar
 portion : *ḫali-* ¹⁴⁴, *tarnat-*
 possess, to : *ḫar-*, *pe ḫar-*
 posterity : DUMU-latar,
 NUMUN, ŠĀ.BAL,
 ♂ *warwatnant-*
 postern gate : *luštani-*
 postpone, to : *šakuwandariyanu-*
 potter : LÚḫuprala-, LÚBAḤĀR
 potter's wheel : LÚBAḤĀR-aš
 UMBIN
 pour out, to : *ḫuwalla-* (?),
išḫuwa-, *laḫuwai-*, *šippand-*,
šuhḫa-, BAL
 praise : *šarlat-*, *walliyatar*

142. The URUDUŠU.KIN(.GAL) is not listed in *HWb* and supplements. Götze contributed many references, however, to *ŠL*, II, 354 : 392d, where it is shown that the Akkadian counterparts are *ḫarbu* (a kind of subsoil plow : (*CAD* H, pp. 97-8 ; *AHw*, p. 325a) and *mayyāru* ("[Boden-]Zerschlagung" ?, *AHw*, p. 587b).

143. KUB XXXVIII 11 obv 9, VBoT 24 i 6, ii 7. GIŠILDĀG appears already in *HWb*, p. 277 without references. No Hittite references are found in *ŠL*, II, 579 : 221b or under *ildakku* in *CAD* I, pp. 70-1 or *AHw*, p. 371a. Since Hittite *ḫarau-* denotes the Euphrates poplar (Akkad. *šarbatu*), it is not the same tree as the *ildakku*.

144. A. Goetze's unpublished *Hittite Dictionary* suggests "portion" for *ḫali-*, which allows one to interpret NINDA *ḫali-* as a bread portion and the *ḫali-* usually translated "night watch" as "portion (of the night)". Is a connection implied with Sum. ḪALA?

praise, to : *aššu mema-*, *šarlai-*,
walla-
 pray, to : *arkuwai-*, *mugai-*, *malt-*,
aruwai-
 prayer : *arkueššar*, *arkuwar*,
mugawar, *mukeššar*
 pregnancy : *armahḫatar*
 pregnant : *armahḫant-*, *armant-*,
armawant-, *arnuwant-*, *ušantari-*
 pregnant, to be(come) : *armah-*
 (w. -za), *šumrai-*
 pregnant, to make : *armah-*
 (w/o -za), *ušai-*
 prepared : *ḫandant-*
 presage : cf. omen
 present, to : *ḫink-*
 press, to : *pupušša-*, *damaš-*
 previous : *annalla/i-*, *karuili-*
 previously : *annaz(a)*, *annišan*,
karu
 price : *ḫappar*, *kuššan-*,
 KILAM-tar (??), ŠĀM, ŠIMU
 pride : *walli-*
 priest : *šankunni(yant)-*,
 LÚ/SALSANGA
 priest, high : LÚ SANGA GAL,
 LÚ NIN.DINGIR (?)
 priestess, high : SALENTU
 priests, group of :
 LÚSANGA-eššar
 PRIESTS : cf. PERSONNEL.
 prison : É EN.NU.UN,
 É KĪLI, BĪT ŠIBITTI

prisoner : *alšant-*, *appant-*,
arnuwala-, *ḫippara-*, *šulla-i*,
 LÚ DIB, LÚ ŠU.DIB,
 LÚ ASĪRU
 prisoner, to take : *alš-*, *šara da-*,
anda ep-
 procedure : *uttar*, KASKAL
 procrastinate, to : *ištantai-*,
ištandanu-
 procreation : *ḫaššatar*
 produce, to : *an(n)iya-*, *iya-*
 production : *aniyat-*
 prolong, to : *daluganu-*
 promised : *tarant-*
 property : *maršeddu-*
 prophet : *šunan antuḫša*¹⁴⁵,
šuniyant-, LÚ DINGIR-LIM
 propitiate (a god), to : *galank-*,
ḫalaḫša-, *talliya-*, *waršanu-*
 propitious (favorable) : *kunna-*
 prosperity : *aššul-*, *aššulatar*, *lulu-*
 prosperous : *ḫappina-*
 prosperous, to make : *luluwai-*
 prostitute : SALKAR.KID,
annaneka- (??)
 prostrate : *kaninant-*
 protect, to : *ḫantiyai-*, *paḫš-*
 protective genius : *annari-*, *tarpi-*
 protectorate : *kuriwana-/*
kuriwana-
 protest : 𐎶 *halwati-* (?)
 proud, to be : *šallarkardah-*,
šallakardai-

145. Telepinuš Procl., col. II, line 32 (*šunan antuḫšeš*, "the men of the gods").

provide for, to : *ḥantiyai-*, *ḥanza*
*ḥar-*¹⁴⁶, *ṣakuwa ḥar-*
 prow (of ship) : SAG, SAG.DU
 puffed up : *iyatnuwant-*
 pull, to : *ḥuittiya-*
 punish, to : *kappuwai-*,
dammeṣḥai-, *zankila-*
 punishment : *dammeṣḥa-*,
zankilatar
 pupil (of eye) : *titita-*
 pure : *parkui-*, *ṣuppi-*, *ṣuppiyant-*,
ṣuppiṣṣarant-
 pure, to be : *parkueṣ-*, *ṣuppeṣ-*,
ṣuppiyaḥ- (Vmp)
 purification : *parkueṣṣar*,
parkuyatar, *ṣeḥelli-*, *ṣuppeṣṣar*,
ṣuppiyatar
 purify, to : *parkunu-*, *parkuwai-*,
ṣuppiyaḥ-, *ṣappiṣarab-*
 purify oneself, to :
parkuya- (Vmp),

ṣuppiyaḥ- (Vmp),
tubṣ- (Vmp) (??)
 pursue, to : *appan ep-*, *appan ki-*
 push, to : *peṣṣiya-*, *ṣai-/ṣiya-*,
ṣuwai-
 pyre : *ukturi-*
 quarrel : *ḥalluwai-*, *ṣarupa-*,
ṣullatar, *ṣulli-* (??)
 quarrel, to : *ḥalluwai-*,
ḥannitalweṣ-, *ṣullai-*
 quarrel, to stir up a :
ḥalluwanu-
 quarter, to : *kariya-*
 quartered : *arzanant-*
 queen : *ḥaṣṣuṣṣara-*, SAL.LUGAL
 quench one's thirst, to : *ḥaṣṣik-*
 quench someone else's thirst, to :
ḥaṣṣikkanu-
 question, to : *punuṣ-*

146. The idiom *ḥanza ḥar-* "to hold the forehead" (see also footnote 55 above) is the approximate semantic equivalent of Old Babylonian *rēṣam kullum* "to be at someone's disposal, be ready to help or support" (AHw, p. 503). A. Goetze (JAOS 74 [1954], p. 188) has called attention to the similarity of *ḥanza ḥar-* with *rēṣam kullum*, but Hittitologists (including Goetze) have generally failed to render *ḥanza ḥar-* as "to be available, aid, support". This rendering seems especially appropriate in KUB XVII 21 iv 13, where the Gašga are commanded to "give it (a caravan) your support, and let no one attack it on the road!" In Hittite law 165 also the offender's obligation is not to "let (the injured man's) house alone", nor does it mean that "he shall have peace there in his house" (Friedrich, HG, p. 75). Rather one should translate "he (the offender) shall make himself available at his (the injured party's) house". This availability could take the form of financial support or something similar. For other occurrences of *ḥanza ḥar-* (most of which accord well with the proposed meaning) see KUB V 1 iii 54 and KBo XII 39 obv i 10.

quick : *liliwant-*, *nuntariya-*,
piddalli-, *pittiyalli-*
 quickly : *ḥudak*
 quiver : *parzašša-*,
 KUŠĒ.MĀ.URU₇, IŠPATU

race-horse : *pittiyawaš* ANŠE.
 KUR.RA
 rafter : GIŠŪR
 rain : *ḥeyau-*, *ḥeu-*, ZUNNU
 rain, to : *ḥewannai-*
 raise up, to : *parkiya-*, *šallanu-*
 raisin : GIŠGEŠTIN ḤĀD.DU.A
 rake : *ḥaḥ(ḥa)ra-*
 rake, to : *ḥaḥḥariya-*
 raking : *ḥaḥratar*
 rank (n) : *ilan-*, *ileššar*
 rash : *nuntariya-*
 rash, to be : *nuntarnu-*
 ration : *tarnat-* (?), *ḥali-*
 raw : *ḥuešu-*
 read, to : *auš-*, *ḥalzai-*
 read aloud, to : *piran ḥalzai-*
 ready, to be : *awan šara tiya-*
 ready, to make : *ḥandai-*
 really : *ḥandan*, *šuwaru*
 reaper : LŪ ŠE.KIN.KUD
 rear (a child), to : *šallanu-*
 rebel : *ḥarpanalli-* (?),
kupiyatalla-, *tarpanalli-* (?)
 rebel, to : *kururiyaḥ-*, *šallai-*,
wakkariya-
 rebellious : *ḥarpu-*, *niwaralli-*
 rebellious, to make : *niwarala-*,
 BAL-nu-

receipt : 𐎶 *lalamī-*
 recline, to : *šeš-*
 recognize, to : *kaneš-*, *šak-*
 reconcile (factions), to : *takšan*
anda tittanu-
 recover (intrans.), to : *enuma-*,
lazziya- (Vmp), SIG₅
 recovery : *sara appatar* (?)
 recuperate, to : *enuma-*,
lazziya- (Vmp), SIG₅
 red : *ešḥarwant-*, *mita/i-*,
marušam(m)a-
 red, to be : *anda maruwai-*
 red-purple : ḤAŠMANNU
 redness : *maruwašḥa-*
 reed : *nata/i-*, *natant-*, GI
 referred (to another group),
 to be : *waḥanza eš-*
 refine, to : *zanu-*
 refractory : cf. rebellious
 refrain, to : *dala-*
 refresh, to : *waršanu-*
 refreshment : *galaktar*, *waršiyat-*,
waršula-
 refuge, place of : *šaraman-* (???)
 refugee : *ḥuyant-*, *pittiyant-*,
 MUNNABTU
 refuse, to : *natta mema-*, *mimma-*
 regale, to : *duškešk-*
 regard, to : *auš-*, *kappuwai-*,
šakuwai-
 regent : cf. governor
 regular : *ukturi-*, SAG.UŠ,
 KAYAMĀNU
 reign, to : cf. rule
 reign, to begin one's : *šara išpart-*
 reimburse, to : cf. compensate

rein : *išmeri-* (?)

reject, to : *-za markiya-, mimma-, paškuwai-*

rejoice, to : *dušk(iya)-*

relate, to : cf. speak, tell

RELATIONSHIPS :

išhanittaratar : blood relationship

gainatar : marriage relationship

pankur : family relationship (?)

ATHŪTU : brotherhood

relative : *išhanattalla-, kaena-*

RELATIVES, Family :

anna- : mother (AMA)

annanega- : sister

annawanna- : step-mother

anninniyami- : cousin

antiyant- : kind of son-in-law

atta- : father (*ABU*)

hanna- : grandmother (AMA.AMA)

hašša- : grandchild (DUMU.DUMU)

hašša hanzašša : grandchild & great-grandchild

buḥḥa(nt)- : grandfather (*ABI ABI*)

AMA : mother

AMA.AMA : grandmother

DAM : wife

DUMU : child : son

DUMU.DUMU : grandchild

DUMU.SAL : daughter

SALÉ.GE₄.A : bride ; daughter-in-law

NIN : sister

ŠEŠ : brother

ABU : father

ABI ABI : grandfather

EMU : father/son-in-law

SALESIRTU : concubine

HATĀNU : rel. by marriage

LŪMUTU : husband

relaxed : *appa lant-*

release, to : *la-, tarna-, tattalušk-, DU₈*

relieve, to : cf. soothe

relinquish, to : *arḥa peda-*

rely upon, to : *ḥa-*

remain, to : *aš-, appan eš-*

remedy : *wašši-*

remember, to : *kappuwai-, karta šiya-*

remiss : cf. negligent

remnant : *kuptar*

remote : *tuwala-*

remove, to : *karš(iya)-, kartai-, mutai-, arḥa peda-*

remunerate, to : *šarnink-*

rend, to : *iškallai-*

render, to : *kappuwai-*

renew, to : (*appa*) *newaḥ-*

rennet : *EMŠU*

renounce, to : *mimma-, para šuwai-*

renovate, to : (*appa*) *newaḥ-*

reorganize, to : *taninu-*

reparation : *šarnikzel*

repay, to : (*appa*) *kappuwai-, šarnink-*

repeat, to : *irḥai-*

replace, to : *šarnink-*

reply, to : *appa mema-*

report : *ḥaluga-*

repose, to : *šeš-*

reprieve, to : *huišnu-*

REPTILES :

elluyanka- : snake

bartagga- : snake (??)

hurziyal(l)a- : lizard

MUŠ : snake

MUŠ.ŠĀ.TŪR : poisonous

serpent

repudiate, to : *para šuwai-*

repugnant : *kappitallī-, puggant-*

request : *mukešsar*

requisition, to : *šešhai-*

rescue, to : *huišnu-*

residence ; royal : *šalli pedan*

resin : *tubhuesšar (?)*

resist, to : *menabbanda ep-,*

ma(n)t-

respect, to command : *nabšarnu-*

respond, to : *appa mema-*

rest, to : *šeš-, kuliyaweš- (?)*

rest-house : *ḫalentuwa-*

restless, to be : *allaniya-*

restlessness : *ḫarnammar,*

ḫarnamniyašḫa-

retard, to : *zaluganu-*

retire, to : *neku-, katta šeš-,*

šašti pai-

return, to : *appa pai- (Val),*

appa uwa-

reveal, to : *tekkuš(ša)nu-,*

uššiya-

revel, to : *dušk-*

revenge : *kattawatar*

reverence : *nabḫan-*

reverent : *nabḫant-*

review (troops), to : *uwatar iya-*

revile, to : *tepnu-*

revolt : *ḫarnammar,*

ḫarnamniyašḫa-, maša- (??),

wakkarešsar, BAL

revolt, to : *kururiyaḫ-, arḫa tiya-,*

wakkariya-, BAL iya-

reward, to : *peḫute-, piyanai-*

rhyton : *BIBRU, ḫalwani-*

rib : *UZU muḫrai-, UZUTI*

rich : *ḫappina(nt)-*

rich, to be : *ḫappineš-*

rich, to make : *ḫappinaḫ-*

rider : *LŪPITHALLU*

ridge-(pole) : *iškiš-¹⁴⁷*

riding horse : *PITHALLU*

right hand : *kunnaš keššaraš*

right-hand (adj) : *kunna-, ZAG-a-*

rightful : *šakuwašsar(a)-*

rigid : *ḫabḫari- (?) , šuḫmili- (??)*

rind : *ḫurpašta(n)-*

ring : *KAMKAMMATU, UNQU*

rip, to : *iškallai-*

ripe : *miyant-*

ripe, to be : *mai-/miya-*

rise, to : *šara tiya-, up-, uwa-*

rise (of dough), to : *putkiya-*

risk, to : *šuwai-*

ritual : *aniur-, ḫazziwi-, šaklai-,*

uttar, SISKUR

rival : *LŪ.MEŠ AŠ ; LŪGAB.A.RI*

river : *ḫapa-, ĪD*

147. See above in footnote 116.

river-bank : *wappu-*

road : *itar, palša-, urki-, KA.GĪR,*

KASKAL, *HARRĀNU*

roam, to : *anda weḫ-*

roast, to : *inu-, šanḫuwai-, zanu-*

rob, to : *taya-*

rock : *peruna-, NA₄, ABNU*

rock, to : *kunk-*

RODENTS :

mašḫuil- : mouse

PĒŠ(.TUR) : mouse

roll up, to : *ḫulaliya-*

roof : *šuhḫa-*

room : *antaki-*

room, bed- : *tunnakkešsar, Ē.ŠĀ*

root : *šurki-*

rope : *išḫimana-, šummanza-*

rosette : *AYARU*

rotten : *ḫarrant-*

rough : *warḫui-*

rounds, to make the : *irḫai-*

route : KASKAL

row : *kaluti-*

royal : *ŠA LUGAL*

rub, to : *pašihai-, peš-*

rubbish : *ḫašduir-, mudan-*

rubble : *pupulli-*

rudders : *pintanza*

ruined : *ḫarrant-, arḫa*

ḫarninkant-, guršawara- (?)

ruins : *guršamašša- (?)*,

guršawananza (?),

guršawanša- (?), *pupulli-*

rule, to : *ḫaššuwai-, maniyah-,*

tapar-, duddu-

ruler : *ḫaššu-, maniyahḫatalla-,*

tapariyalli-, LUGAL

rumor, to spread a :

lalan armizziya-

rump : *iškīš(a)-*

run, to : *ḫuwai-, piddai-*

runner : *Lūittaranni-, LÚKAŠ₄.E*

running : *ḫuwayalli-*

rush upon, to : *šalik-*

sack (a city), to : *ḫarnink-*

sackcloth : *TÚGBĀR*

sacred : *šuppi-, KÙ.GA*

sacrilege : *maršaštarri- (?)*,

UL a-a-ra (?) —

sadness : *ḫazziyašsar (?)*,

lumpa-¹⁴⁸, lu(m)pašti-

148. The incantation text KUB XXXIII 66 obv ii 9-15 reads : "In the sea lie copper cauldrons. Their lid(s) (are) lead. And [evil (?)] he put therein, the evil demon (*tarpin*) he put, [. . .] he put, blood(-shed) he put, *ḫapanzi* he put", DIRIG *da-iš iš-ḫa-aḫ-ru da-iš* [. . .] *da-iš lúm-pa-an da-iš kam-ma-ra-[an da-iš]* *ḫur-di da-iš i-na-an d[a-iš]* ("sorrow he put, tears he put, [. . .] he put, grief he put, fog [he put], cursing (?) he put, disease he p[ut]."). The range of meaning required for *ŠI-pa-an* in line 14 is determined by DIRIG and *išḫaḫru*, that is, "sorrow" or "grief". The value *lúm* for *ŠI* is attested for Old Akkadian and Old Assyrian (von Soden, *Das Akkadische Syllabar*, p. 77). The form *lumpa-* "grief (?)" would be

DIRIG ¹⁴⁹safe-conduct : *zaršiya-*sagacity : *ḫattatar*sage : *ḫattant-*salary : *kuššan-*saliva : *iššallant-, iššalli-*salt : *šiyanta-* (?), MUN,*ṬĀBTU/ṬĀBATU*salt-maker : *LÚĒPIŠ* MUN ¹⁵⁰salty : (Luw.) *alaššammi-* (?)salve : *wašši-*sample : *anabi-*sanctify, to : *šuppiyaḫ-*sanction, to : *-za palkuiya-* (Vmp)sanctuary : *kuntarra-* (??),*AYAKKU, hegur*

sash : cf. belts

satiation : *išpiyatar*satisfy oneself, to : *ḫaššik-, išpai-*satisfy, to : *ḫaššikkanu-,**išpiyann-*save, to : *ḫuišnu-, ḫuldalai-*savor, to : *išta(n)ḫ-*saw : *ardala-* (?)saw, to : *ardu-*say, to : *lalai-, mema-, tar-/te-*scale (tray) : *gangala-* (?)scales : *elzi-,* GIŠNUNUZ

ZI.BA.NA

scalp : *ḫupallaš-* (?)scapegoat : *nakkušši-*scatter (intrans.), to : *parašai-,**parašešša-*scatter (trans.), to : *išḫunai-,**išḫuwa-, šubḫa-*scissors : *URUDUzina* [scoop up, to : *ḫan-*scout : *LÚNÍ.ZU, ERÍN.MEŠ**ḫalugaeš*scout, to be a : *šuwaya-*scowl, to : *tarkuwai-*scrape, to : *šap-, šapiyai-, šippai-,**kušalai-*scrape off, to : *arrirra-*scream, to : *taškupai-, wešk-,**wiyai-, wiwai-*scribe : *LÚtuppala-, LÚtuppanali-,**LÚDUB.SAR, ZA A.BA*

the base of the longer abstract *lu(m)pašti-* (HWb, p. 131). Both would be related to Greek *λύπη* and its cognates. See the writer's forthcoming discussion in "Hittite *tarpīš* and Hebrew *terāphim*", JNES 27 (1968).

149. KUB XXXIII 66 obv ii 13. The sign is that which occurs in Forrer (BoTU, I, p. 26, no. 49) as DIR and in Friedrich (HKL, II, p. 15, no. 28) as SA₅. As an ideogram SA₅ means "red" (HWb, p. 290), which does not fit KUB XXXIII 66 obv ii 13 (see footnote 148 above). The context requires a synonym of "sorrow" or "grief". Deimel, ŠL, II, 123 : 8 lists a DIRIG.GA which equals Akkadian *ašūšu* ("grief"), for which also see von Soden, AHw, p. 86a. The reading DIRIG is, however, complicated by the vocabulary entry sa-aSA₅ = *ašāšu* of CT XII 9 iv 9 (cited in AHw, P, 79b sub *ašāšu* III).

150. See footnote 128 above.

sculptor : LÚNAGAR.NA₄¹⁵¹
 scythe : *kullupi-*, URUDUKIN
 sea : *aruna-*, A.AB.BA, TĀMTU
 (Luw.) *alaššammi-*
 seaborad : *arunaš irbuš*
 seacoast : A.AB.BA *tapuša*
 seal : *šiyatar*, NA₄KIŠIB
 seal, to : *šai-/šiya-*,
 šiyattal/riya-
 seal-house : É NA₄KIŠIB,
 É.KIŠIB.BA, É.GAL *šiyannaš*
 seashell : *aku-* (?) ¹⁵²,
 NA₄*paššila-* (?)
 season : *meḫur*
 SEASONS :
 ḫamešḫa(ant)- : spring
 ḫameškant- : spring
 gimm(ant)- : winter
 zena(ant)- : autumn
 GURUN : summer
 ŠE₁₂ : winter
 Ū.BURU₇ : spring
 DĪŠĪ (TEŠĪ) : spring
 KUŠŠĪ : winter
 seat : *ašatar*, *kišḫi-*, *tapri-*,
 zahurti-, GIŠGU.ZA,
 GIŠŠŪ.A
 second : *dan*
 second place : *dan pedaš*
 secret (adj) : *ḫarwaši-*
 secret (n) : *kuggurniyawar*

secretly : *appezziyaz*,
 AḪĪTI-YA/-ŠU
 section : *karšattar*, *kuranna-*
 see, to : *auš-*, *šakuwai-*, *šuwaya-*,
 AMĀRU
 seed : *warwatn(ant)-*
 SEEDS :
 kappani- : caraway seed
 paršteḫuš : sesame seeds (?)
 seeing : *uwatar*
 seek, to : *šanḫ-*
 seen, to be : *dug-* (Vmp)
 seer : LÚAZU, SALENSI, LÚHAL
 seize, to : *ep-*
 seizure : *appatar*
 select, to : *para da-*
 sell, to : *ḫapparai-/ḫappariya-*,
 uš(ša)niya- (?)
 semen : LŪ-natar, NUMUN
 senate : *panku-*
 send, to : *piya-*, *uppa-*, *uwiya-*
 sentry : *šapašalli-*,
 LŪ EN.NU.UN
 separate, to : *tuhš-*
 separate (adj) : *ḫanti-*
 separately : *ḫanti*
 serpent : *elluyanka-*,
 ḫartagga- (?), MUŠ,
 MUŠ.ŠĀ.TUR
 servant(s) : LÚAMA.A.TU,
 GEME, ĪR, SAG.GEM.ARAD

151. KUB XXXVIII 12 obv ii 21 ; KBo XIV 142 rev iv 22.

152. *Song of Ullikummiš*, 2nd Tablet, B ii 6 (JCS 6 [1952], pp. 32-3), where Ištar adorns herself with the "*aku-* and *paššila-* of the sea" before setting out to seduce Ullikummiš. On seashells as valuable ornaments see A. L. Oppenheim, *Orientalia* NS 32, pp. 407ff.

SERVICES, Compulsory :

lukutri-, luzzi-, pitta-, šaḥḥan-,
 upp(a)-, upati-, ILKU
 sesame : šapšama-, ŠE.GIŠ.Ī
 session : ašeššar
 set (adj) : MAŠLU (for BASLU)
 set (of heavenly bodies), to :
 kattanda pai-, šamen-
 set out for, to : para iya-, para pai-
 sept up, to : aššanū-, pašk-,
 šam(ma)nai-
 settle (trans.), to : ašeš-, ašešanū-
 sever, to : šarra-
 sewer : artaḥ(b)i-
 sexual intercourse : SAL-aš uttar
 sexual intercourse, to perform :
 iškiša pai-, SAL-ni-šan pai-,
 šalik-, šaššanū-, šaššumai-,
 katta šeš-, -ši maninkuwan tiya-,
 uwanšik-, wen-, ark-
 shadow : GIŠ.GE₈
 shaft : bišša- ; cf. also spear,
 arrow.
 shaggy : warḥui-
 shake, to : katkattiya-
 shambles : pupulli-
 shame : ašan-
 shame, to : kušduwai-
 shameful, to do something :
 ḥalīḥla- (?)
 shank : ikt-

shape : ešri-, ALAM
 shape, to : epar-
 share : šarra-, ḤA.LA
 sharp : alpu- (?), dampu- (?)
 sheaf : šepa-
 shear, to : garup-
 shears : URUDUZina[
 shed (leaves), to : išḥuwa-
 shed (blood), to : ešḥar iya-/ešša-
 sheep : UDUiyant-
 or UDU-iyant- (?), UDU,
 (Luw.) ḥawi-
 sheep fat : (w)appuzzi-,
 Ī iyanteš (?), Ī.IDU
 sheepfold : ašawar, TÜR
 sheepskin : KUŠ UDU,
 TUGGUZ.ZA (?) ³⁶
 shekel : GĪN
 SHELLS :
 aku- (?) ¹⁵²
 NA₄paššila- (?)
 NA₄AYARTU : the cowrie
 shepherd : lapanalli-, weštara-,
 LÚSIPA.UDU, LÚNA.QAD
 shield : KUŠkurša-, palahša-,
 tupau-, KUŠARĪTU
 shine, to : armawalai-
 ship : guršawar- (?), GIŠMÁ
 shipment : uppeššar
 shirt : TUG.GŪ.Ē.A
 shiver, to : katkattiya-

153. KBo XII 38 rev iii 10-14 (Otten, MDOG 94 [1963], pp. 20-1) :
 [GI]M-an-ma-kán ḥa-da-an-te-ya ar-ḥa ar-ḥu-un, "but when I disembarked
 on the shore". The noun ḥadani(i)- is derived from the verb ḥad- (HWb,
 p. 64) "to be(come) dry".

shoe : KUŠE.SIR
 shoot (arrow), to : *šiya-*
 shore : *ḥadant-* (?) ¹⁵³
 shorn : *walli-* (?)
 short : *maninku(want)-*
 short, to be : *maninkueš-*
 short, to make :
 maninkuwa(nda)ḥ-
 shortness : *kutriš-* (?)
 shoulder : *paltana-, kuttar* (?),
 ZAG.LU
 shout, to : *ḥalzai-, taškupai-,*
 wiyai-
 shove, to : *peššiya-, šai-, šazk-,*
 šuwai-
 shovel : *intaluzzi-* (?),
 URUDUMAR
 show, to : *tekkuš(ša)nu-*
 show piece : IGI.DU₈.A
 shred, to : *iškallai-*
 shrewd : *ḥattant-*
 shrewdness : *ḥattatar*
 shrine : *karim(n)i-,*
 kuntarra- (?), É.DINGIR

shrivel up, to : *ḥateš-*
 shrub : cf. PLANTS.
 shun, to : *mutai-*
 shut, to : *ḥatk-*
 sibyl : SALENSI
 sick : *a/irmala-, irmalant-,*
 irmanant-, GIG-ant-
 sick, to be : *a/irmal/niya-,*
 ištark-, iṣḥarišḥ-, šiuniyaḥ
 (Vmp), GIG
 sick, to make : *ištarnink-*
 sickle : *kullupi-, URUDUKIN*
 sickness : GIG, *inan-, irman-,*
 ištarninkai-
 side : *tapuwaš-, tapuwaššant-*
 side with, to : *appan tiya-*
 sieve : *šešarul-, AŠḪĀLU*
 sift, to : *šešariya-*
 sight : *uwatar*
 signal, to : *iškattah-*
 silent, to be : *karuššiya-*
 silent, to make : *kari(ya)nu-,*
 karuššiyanu-
 silver : KÙ.BABBAR-*i* (Nn) ¹⁵⁴

154. The gender and vocalic stem are induced from the vocabulary entry DINGIRLIM-*aš* KÙ.BABBAR-*i* (KBo I 42 rev iv 9), which is not likely a dative-locative form. "The silver of the gods" could be "pure silver" like the *kasap ilāni* of EA 35 : 20 (Alašiya letter), or "silver belonging to the temple" as probably in KUB XIII 4 ii 32. Strictly conjectural, yet worth mentioning, is the possibility of normalizing KÙ.BABBAR-*i* as *ḥarkai*, a substantivized neuter adjective meaning "the white (metal)". This thesis has in its favor the analogy of other ancient Mediterranean terminology for silver : Sumerian KÙ.BABBAR, Egyptian *ḥd*, Greek ἄργυρος, and even semitic *kaspu*, all of which stress the "whiteness" aspect. The use of Hattic *ḥattuš* as a designation for silver in Hittite texts has yet to be proved. That KÙ.BABBAR represents *ḥattuš* in the rebus writings of Hattušaš is not

silversmith : LÚKÛ.DĪM

similar, to be : *dak-*

sin : *aštayaratar, wašku(i)-, waštai-, waštant-, waštul-, waštumar, HITṬATU*

sin, to : *wašta-*

sinew : *išḥunau-, iḥunawant-, SA*

sing, to : *išḥamai-, galgalinai-, SĪR, ZAMĀRU*

singer : *ḥalliyari-, iḥamatalla-, šaḥtarili-*; cf. MUSICIANS.

sinister : GÛB-*la-, kallara(a)-*

sinister, to be : GÛB-*leš-*

sip, to : *šarap-*

sire (children), to :

DUMU.MEŠ *iya-*

sirup : GEŠTIN

sister : *annanega- (?)*, NIN

sit, to : *aš-/eš- (Vmp), šešd- (?)*

sitting : *ašatar*

situated, to be : *ki-, kikki-*

sketch : *gulzi-*

skilled : *walkiššara-*

skin : KUŠ*kurša- (??)*, KUŠ

skull : *ḥupallaš-, tarna-,*

GULGULLATU

sky : *nepiš-, AN, ŠAMÛ*

slander, to : *išḥunab-, iḥunai-,*

kušduwai-, paknu-

slander : *kušduwandatar, kušduwatar, walwayalli-, 𐎶 kugurniyaman- (?)*

slant : *lagani-*

slash, to : *iškallai-*

slashed garment : TUG*iškalleššar*

slaughter : *ḥugatar, ḥukeššar, ḥunikišš[ar]* ¹⁵⁵

slaughter, to : *ḥu(e)k-*

slaughterhouse :

Ē LÚMUḤALDIM

slave : ĪR/ARAD-*i- (Nc)*

SLAVES : LÚAMA.A.TU,

SAG.GĒM.ĪR.MEŠ

slavery : ĪR-*natar*

slay, to : *kuen-*

sleep : *tešḥa-, zašḥai-, Ū*

sleep, deep : Ū.NUN (?)

sleep, to : *šaššumai-, šeš-, šup-, šuppariya-*

sleepless, to be : *arriya- (?)*

sleepy : *tešḥalli-*

slit (throat), to : *ḥattannai-*

slow : *šakuwannant- (??)*

sluice : *ištappeššar, alalima- (?)*

sly : *ḥattant-*

small : *ammiyant-, kappi-, tepu-,*

TUR

smart : *ḥattant-*

contested. Also in support of the above thesis is the use of a color term to denote the metal "tin", as recently demonstrated by Laroche (*dankui-*, neuter substantivized adjective meaning "the dark [metal]"; incorrectly defined as "Blei" in *HWb*, Erg. 3, p. 32).

155. Vocabulary entry (Akkad.) [𒌦]i-bi-iḥ-tu = (Hitt.) ḥu-[u-]ni-ki-iš-ša-[ar] in KBo I 51 rev 15. Abstract in -eššar from ḥuni(n)k- "to injure, cut".

- smash, to : *ḥašpa-*, *duwarnai-*,
katta kišša-
smear, to : *ištalk-*, *lippai-*, *parri-*,
šah-
smell, to : *ištanḥ-* (??)
smelter : EN GIŠ.KIN.TI (?)
smeltery : É GIŠ.KIN.TI (?)
smith : LÚ E.DÉ.A, LÚKŪ.DÍM,
LÚNAGAR, LÚNAGAR ŠA
KŪ.BABBAR, LÚSIMUG.
MA (?), LÚURUDU.NAGAR
smithy : É GIŠ.KIN.TI (?)
smoke : *kammara-*, *tuhḫuwai-*,
QUṬRU
smooth : *alpu-* or *dampu-* (?),
walli-
smooth, to : *ištalk-*
snake : *elluyanka-*, *ḥartagga-* (?),
MUŠ, MUŠ.ŠÀ.TŪR
snake-handler : LÚ *ḥartagga-* (??)
snare : *appala-*
so : *kiššan*
soap : *ḥaš-* (?), ŠE+NAG
soapweed : *ḥašuwai*SAR, *karšani-*
soft : *miu-*, *miumiu-*
soiled : *iškunant-*
soldier : *kuššan(iya)talla-*,
lahḫiyala- (?)
sole (of foot) : *ḥarganau-*,
ḥarganawant-
solemn words : *daššawa uttar*
solitary : *šannapili-*
son : DUMU
son-in-law : *antiyant-*, *kaena(nt)-*,
LÚHATĀNU
song : *išḥamai-*, SĪR
soothe, to : *galank-*, (*katta*)
palahša-, *waršanu-*
sorcerer : *alwanzannaš antuhša-*,
alwanzena-
sorcery : *alwanzahḫa-*, *alwanzatar*,
alwanzeššar, Uḫ
sorcery, to practice : *alwanzah-*,
uddaniya-, *unalliya-*
sorrow : *ḥazziyaššar*,
lumpa- (?) ¹⁴⁸, *lu(m)pašti-*,
DIRIG ¹⁴⁹
sorrowful, to be : *anda imḫai-*,
(Vmp)
sort, to : *kinai-*
soul : *ištanza(na)-*, ZI
sour : EMŠU
source : *ḥaršumna-*, *šakui-*, *šakuni-*
south : IM.GAL (for IM.GĀL)
sow : ŠAḫ, ŠAḫ SAL.AL.LĀ,
ŠAḫ.TUR SAL
sow, to : *para šiya-*, *šuniya-*
spade : *intaluzzi-* (?),
URUDUMAR
span : *šekan-* (?)
spare, to : *ḫuldalai-*, *genzuwai-*
spatula, cosmetic : KIRISSU ¹⁵⁶

156. Listed in *HWb*, Erg. 1, p. 31 under *girizu* "Nadel (?)". First noted by Goetze (*JCS* 10 [1956], p. 37). The object requires nine shekels of gold for its manufacture. Also possible, it seems to me, is Akkadian *girīzu(m)*, a kind of fruit (*AHw*, p. 291a), that is, a golden representation of that fruit.

- speak, to : *lalai-, mema-, tar-/te-,*
QEBŪ
 spear : *išpatar-, mari-, turi-,*
IMITTU
 special : *ḥanti-*
 spell : *ḥukmai-, ŠIPTU* ¹⁵⁷
 sperm : *LŪ-natar-, NUMUN,*
NĒLU
 sphinx : *Damnaššara- (??)*
 spin, to : *malk(iya)-*
 spindle : *ḥulali-, GIŠBAL(.TUR)*
 spiral : *niniyami- (???)*
 spirit : *akkant-, GIDIM*
 spit, to : *allapaḥ-*
 spittle : *iššalli-*
 splendid : *mišriwant-*
 splendid, to be : *mišriweš-*
 splendor : *mišriwatar*
 split open (intr), to : *igai- (?)*
 split open (tran), to : *ark- (?)*
 spoil, to : *ḥarra-*
 spoiled : *ḥarrant-*
 spoiled, to be : *ḥark-*
 spoils : *šaru-*
 spouse : *LŪMU-TU, DAM*
 spread, to : *išpar-, išparnu-*
 spread (a rumor), to :
lalan armizziya-
 spring (season) : *ḥamešḥa(nt)-,*
ḥameškant-, Ū.BURU₇-ant-,
DĪŠĪ
 spring (water-source) :
altanni-, ḥaršumna-, šakui-,
šakuni-, wattattra-, TŪL
 spring open (intr), to :
igai- (?)
 sprinkle, to : *ḥurnai-, ḥurniya-,*
ḥurnuwai-, papparš-
 spur (an animal), to :
laḥḥilabḥeškinu-, laḥlabḥinu-,
parḥ-, parḥanu-
 spurn, to : *paškuwai-*
 spurt, to : *šiya-*
 spy : *išiyahḥeškattalla-*
 spy, to : *išiyah-, šuwaya-*
 squash, to : cf. crush.
 squat, to : *paršnai-*
 squeeze, to : *pittulīya-*
 squire : *išmanalla-, LŪ IŠ (?)*
 squirt, to : *šiya- (?)*
 stable : *Ē LŪ IŠ, Ē GUD*
 stack : cf. heap
 staff : *dawani-, GIŠPA*
 staff, shepherd's : *LŪSIPA-aš*
GIŠturi-
 stag : *AYYALU, LULĪMU,*
DĀRA.MAŠ
 stage : *taršanzipa-*
 stair : *ilan- (?), karla- (??)*
 stake : *tarma-, KAK*
 stalk : *ḥapuša- (?)*
 stall : *Ē GUD, Ē LŪIŠ*

157. *ŠI-PĀT* transliterated as Akkadogram by Laroche in *RHA* f. 77 (1965), pp. 112 and 167 (KUB VII 1 : 62 ; KUB XVII 8 iv 10). See also KUB XXX 46 right 6, 8, 10 and KUB XXX 48 obv 14. Akkadian *šiptu(m)* "incantation" derives from the root *wašāpum (wšp)*.

stall-master : *aššuššanni-*,
išmanalla-

stallion : ANŠE.KUR.RA NITÁ,
ANŠE.KUR.RA MAḤ

stand : GIŠKANNU
(*KĀ-AN-NUM*), GIŠkištu-

stand, to : *ar-* (Vm/p), *arai-*
stannum : cf. tin, METALS.

star : *aštira-* (??), MUL
STARS.

MUL*leššalla-*

MUL*wannupaštali-*

MULUD.ZAL.LI

statue : *šena-*, ALAM

STATUES :

DINGIRLIM-*tar* : image of
deity

UR.MAḤ-*tar* : image of
lion (?)

steal, to : *taya-*

steep : *nakki-*

steer (animal) : cf.

ANIMALS.

stela, victory : ŠU (?)

stem : *hapuša-* (?)

step : *ilan-* (?), *karla-* (??)

stepmother : *annawanna-*

steppe : *buript-*, LÍL, ŠĒRU,
gimra-

sterile : *tepsu-* (??)

stew : cf. FOODS.

steward : cf. PERSONNEL

stick : *pabbiša-* (??)

stifle, to : *wešuriya-*

sting, to : *šai-/šiya-*

stir up, to : *ḥarnamniya-*

stocking : TUGKAPALLU

stomach : UZU*panduba-* (?)

stone : *kunnan-*, *peru-*, *peruna-*,
NA₄, ABNU

STONES :

aku-

aššaraya[

ḥayaḥaya-

ḥarmiyalli-

ḥegur-

ḥulala- : cf. NA₄NĪR (?)

ḥušta/i-

ḥuwasi-

iškarkan-

kirinni-

kipši-

kunkunuzzi-

kupti-

kuttaššari-

lulluri-

mambuišta-

nitri- : natron

parašbi-

paršiya-

paššila-

paššu-

šariyani-

duški-

NA₄ARÀ : millstone

NA₄AŠ.NU₁₁.GAL : alabaster

NA₄DU₈.ŠŪ.A : quartz

NA₄ERĪN : (simpl. writing of
NA₄NUNUZ)

NA₄ESIG : diorite

NA₄GUG : carnelian (?)

NA₄KA.GI.NA : haematite

NA₄KÁ.DINGIR.RA :

"Babylonian stone"

- NA₄NA.RU
 NA₄NĪR : *HULALU*-stone
 NA₄NUNUZ
 NA₄NUNUZ.DINGIR.RA
 NA₄ŠU.U : basalt (?)
 NA₄TI
 NA₄ZA.GĪN : lapis lazuli
 NA₄ZA.GĪN.DURU₅
 NA₄AYYARTU : the cowrie (?)
 shell
 NA₄YAŠPŪ : jasper
 NA₄SĀMU : red stone
 stonemason : LÚNAGAR.NA₄
 stony : *akuwant*-
 stool : *ḥapšalli-/ḥaššalli-, ḥarnau-,*
 kuppiššar, GIŠGĪR.GUB
 stop up, to : *ehuradai-, ištap-, šaḥ-*
 stopper : *šġGehurati*-
 store up, to : *kurk-*
 storeroom : *tarpi-, ARĀḤ*
 stork : *laḥḥanza(na)- (?)*
 storm : *ḥaršiharši-, tetḥeššar,*
 tetḥimma-, KAxiM, HI.HI
 stormy : *walliwalli- (?)*
 stout : *warkant*-
 straight : *ḥandant- (??)*
 strain, to : *šešariya-*
 strainer : *šešarul-, AŠḤĀLU*
 strange : *tameuma- (??),*
 LŪ.KŪR (?)
 strangle, to : *zuwalwalai-,*
 wišuriya-
 strap : *DUR*
 stratagem : *ḥattatar (?), kupiyati-*
 straw : *IN.NU.DA*
 straw, drinking- : *GI.A.DA.GUR*
 stream : *aršaršura-, guršawar (??)*
 strength : *innarawatar,*
 muwaddalaḥi-, taššiyama-,
 daššiyatar, daššiyawar,
 dašnumar
 stretch (oneself) out, to :
 palzahai-
 stretch (something), to : *išpar-,*
 išparnu-
 strew, to : *išḥuwa-, šuḥḥa-,*
 šun(n)iya-
 stricken, to be : *šiuniyah-*
 (Vmp) (??), SUḤUR
 strife : *ḥalluwai-, šullatar*
 strike, to : *(katta) ḥattalliya-,*
 ḥazziya-, ḥazzik-, ḥunink-,
 kuen- (?), laḥiyai-, walḥ-, zaḥ-
 string, bow- : *išḥunau-*
 string, to : *išḥunai-*
 strip (oneself), to : *-za arḥa*
 nekumantai-
 strong : *ḥaštali-, innarawant-,*
 kiššera- (?), muwattalli-, šarku-,
 daššu(want)-, warpalli-,
 tarḥuili-
 strong, to be : *ḥaštaleš-, innarahḥ-,*
 innaraweš- daššeš-
 strong, to make : *mayandahḥ-,*
 daššanu-
 strum, to : *ḥazzik-, walḥannai- (?)*
 stud(-animal) : *MAḤ (?)*
 stupid : *marlant-*
 stupidity : *marlatar*
 sty, (pig-) : *ḥumma-*
 stylus : *URUDUšepikkusta-,*
 GI É.DUB.BI
 subject : *ḥapati-*
 subjection, to hold in : *tarḥan ḥar-*

subjection : *ḥapanzuwalatar*
 subsequently : *appezziyan*
 subservient, to be : *ḥap-*
 substitute : *ayawala-* (??), *šena-*,
tarpalli-, *tarpanalli-*, *tarpašša-*,
tarpaššaḥi-, *pubḥugari-*, *PŪHU*
 substitute for, to : *appa ḥapuš-*,
tarpanallašša-
 success : *lulu-*
 successful, to be : *katta ep-* (?),
kunnah-, *marḥ-*
 successful, to make : *luluwai-*
 suck, to : *unḥ-* (?)
 suckle, to : *tittiya-*
 suckler : *SALḥarwant-*,
SALUMMEDA
 suffocate, to : *tuhḥai-*
 suffocation : *tuhḥiyat-*, *tuhḥima-*
 summer heat : *teši-* (??)
 summon, to : *ḥalzai-*, *kalleš-*,
lamniya- (?) (compare also :
 invoke, muster, etc.)
 summons : *kallištar*
 sun : *dIstanu-*, *dUTU*, *salliš*
MUL-aš (?) *MUL.GAL* (??)
 sun-beam : *ḥapparnuwašḥa-* (?),
wantemma- (?)
 sun-disk : *šittar(i)-*, *AŠ.ME*
 sunrise : *Ē.A dUTU*
 superior : *šarazzi-*
 supplant, to : *tarpanallašša-*
 support (= prop) : *wenal-* (?)
 support, to : (see help, provide
 for)
 surf : *kuwankunur-* (?)
 surround, to : *takkaliya-*
 surrounding : *arabzena-*

survive, to : *išpart-* (?)
 suspend, to : (see hang)
 swaddling clothes :
TŪGḥuwammaliya-
 swallow, to : (*katta*) *paš-*,
arḥa pappāšai-
 swallow : *pašattar*
 swallow (= bird) : *ŠĒN MUŠĒN*
 (= Akk. *sinuntu*)
 swamp(-land) : *luliyāšḥa-*,
marmarra- (?), *SUG*
 swarm : *kammara-* (of bees),
lalakueššar (of ants)
 swear, to : *link-*
 swear, to make someone : *linganu-*
 sweep, to : *šanḥ-* (?), *tattarai-* (?),
warš(iya)-
 sweet : *maliddu-*, *parḥuena-* (??),
šanezzi-
 sweet oil : *šanezzi-* (??) ¹⁴⁰,
Ī.DŪG.GA
 swift : *liliwant-*, *nuntariya-* (?),
piddalli-, *pittiyalli-*
 swill : *mudan-* (??)
 swine : *ŠAḤ*
 swineherd : *LÚSIPA.ŠAḤ*
 swing, to : *kunk-* (?)
 sword : (see WEAPONS)
 sycamore : *maršikka-* (??)
 (see TREES)
 table : *GIšḥariuzzi-* (?),
laḥḥura- (?), *GIšḥapu-* (?),
GIšḥuriya- (?), *GIšBANŠUR*,
GIšGÁN.KAL

table-men : LŪ.MEŠ GIŠBANŠUR

tablet : *tarše-* (??), *tuppi-*,
GIŠDA, DUB, GIŠ.ĤUR,
IM.GĪD(DA)

tabor : (see MUSICAL INSTRUMENTS)

tabu : *natta a-a-ra*

Tadorna : (see BIRDS)

tail : *šišai-* (??)¹⁵⁸, KUN

tailor : LŪ.TŪG,

LÚĒPIŠ TŪG.GU.Ē.A

take, to : *ep-*, *da-*

take away, to : *arḫa ep-*,

arḫa peda-, *arḫa da-*

take back, to : *appa ep-*,

appa da-

take the place of, to : *appa ḫapuš-*,

tarpanallašša-

talent : GUN

tallow : *appuzzi-*, *appuzziyant-*, I

tamarisk : *paini-*, GIŠŠINIG

tambourine : *galgalturi-* (?)

tamed : *annanuhḫa(nt)-*, *enant-*

tariff : *takšeššar*

tassel : *šigulibi-* (?)

taste, to : *ištanḫ-*

tatters : TŪG*iškalleššar*

taunt, to : *ḫaḫḫariya-* (??)

tavern-keeper : SALKAŠ.NA,

LÚTIN.NA (?)

TAXES : *šahḫan-*, *takšeššar*

tear, to : *ḫarš-* (?), *iškallai-*,

šallannai- (?)

tears : *ešḫaḫru-*, *išḫaḫruwant-*

158. In Hittite texts the following animals have a *šišai-*: the lion (KUB XXIX 1 obv II 42), the leopard (KUB XXIX 1 obv ii 43), and the *ḫartagga-* (KUB IX 31 i 8). *HWb* (p. 194) asserts in favor of "tooth" that UZUKA_xUD exists and cites Güterbock (*RHA* f. 43 [1942-3], p. 108), who nowhere makes this claim. To my knowledge UZUKA_xUD nowhere occurs in the Hittite texts. Furthermore, names of other parts of the body which are non-fleshy do not take UZU (UMBIN/*šankuwai-*, SI/*karawar-*, *laplīpa-*, *zamangur-*, etc.). In general, the UZU is much more common with ideographic spellings than with phonetic ones, and when it does occur on phonetic writings (such as UZU*šišai-*!) it usually indicates that the object *is* fleshy. The rendering of *šišai-* as "tail (?)" goes back to A. Goetze's translation of KUB XXIX 1 obv ii 42-3 on p. 358a of *ANET* ("Upon it *put together* a lion's *tail* (and) a panther's *tail*! Keep hold of them! Twine them together and make them one! Place them at man's heart. Let the king's and soul be reunited!") It might be objected that *šišai-* cannot be a tail, since the *ḫartaggaš* has one, yet bears do not have tails. In reply, it should be noted that it is by no means clear (despite Sommer's etymology) that the *ḫartaggaš* is a bear. And as for the symbolic action of KUB XXIX 1, the braiding together of two tails is a much more satisfactory way of symbolizing the union of the king's heart and soul than the placing together of two teeth!

teat : *tita(n)-*, UZUUBUR
 (UZUAGÁN), UZUŪR.SAL
 tell (= mound) : URU-*aš*
*pupulli*¹⁵⁹, URU.TE
 tempest : *ḥaršiḥarši-*, *tetḥeššar-*,
tetḥimma-, KA_xIM, HI.HI
 temple : *Ḫkarimmi-*, É.DINGIR
 tend, to : *šaktai-*
 tendon : *išḥunau-*, *išḥunawant-*
 tendril : *maḥla-*
 tent : GIŠZA.LAM.GAR,
 ÉZARATU
 TERRAINS :
arši- : cultivated ground
ḥari- : valley
ḥuript(a)- : wilderness, steppe
gim(ma)ra- : countryside, field
luliyasḥa- : swampland, moor
marmar(r)a- : swampland,
 moor
šiššura- : irrigated land
takkaliyant- : enclosed land
terippi- : tilled land
wellu- : meadow
weši- : pasture, meadow
 LÍL : steppe
 SUG : swampland
 Ū.SAL : meadow
 ŠĒRU : field, steppe
 (Luwian *lapana-* : pastureland)

terrify, to : *ḥatuganu-*,
ḥatukiššai- (?)
 terrifying : *ḥatuki-*, *kuwayaralla*
 terror : *ḥatugatar*, *naḥḥan-*,
naḥšar, *naḥšarat-*, *weritema-*,
wetma(n)-, *kuwayati-*
 testicle : *tašku-* (?), GĪR (??)
 testimony : *kuṭruwatar*
 thank, to : (no term known)
 theft : *tayazel-*, *tayazelatar*
 then : *apiya*, *apedani meḥuni*,
apedani šiṭatti
 there : *apiya*, *apedani pedi*
 thick : *ḥarši-*, *daššu(want)-*,
 KUR₄.RA, ŠAPŪ
 thief : *tayazilaš*, LÚNÍ.ZU
 thigh : *walla-*
 thin : *maklant-* (?), SIG
 thirst : *kanint-*
 thirsty : *kaninant-*, *kanirwant-*
 thorn : *ḥatalkešna-*
 threaten, to : *ḥalanza-* (?)¹⁶⁰
 threatening : *šarḥuntalli-* (??)
 threshing floor : KISLAḤ
 threshold : *kattaluzzi-*
 thrive, to : *aršai-/aršiya-*
 throat : *ḥu(r)ḥurta/i-*, *kapru-* (?),
pappašala-, *tar(a)šna-*
 throne : *ḥalmašuit-*, GIŠDAG,
 GIŠGU.ZA, GIŠŠŪ.A

159. URU-*aš p[u-pu-ul-li]* is the Hittite rendering of Sumerian GÚ.BAL and Akkadian *te-lu* in the vocabulary KBo I 42 obv iii 6. The Mesopotamian forerunner may well have intended *telû* ("to relate") or *têlû* ("height") by the signs *te-lu*, but it seems probable that the Hittite scribe understood *tellu* ("tell, mound of ruins") by them and rendered it as "of a city the r[uins]".

160. RHA f. 76 (1965), p. 8 with note 17.

throw, to : *ḥuppai-/ḥuppiya-* (??),
peššiya-

throw-stick : *GIŠADDU*

thunder : *tetḫeššar, tetḫimma-*

thunder, to : *tetḫai-*

time (= Germ. Mal) : *KASKAL*,
-anki, -šU

time (= Germ. Zeit) : *mēḫur*

TIMES OF DAY :

ḥandaiši mēḫuni : "in the heat
of the day"

išḫanti/išḫandaz : "at night"

karuwarīwar : "early morning"

mištili

nekuz mēḫur : "at night"

šiwattili : "in the daytime"

tin : *dankui-*, *NAGGA*

tire (someone), to : *tarranu-*

tired : *tariyant-*

tired, to become : *tarra-, tariya-*

today : *anišiwat*

toe : *kalulupa-*

tongs : *tiššatwa, lappa-*

tongue : *lala-*, *EME*

tool : *ḥatanti-*, *GIŠTUKUL*

TOOLS :

appalašša- : plow (??)

ateš(ša)- : axe

ḥaḫḫara- : rake (?)

intaluzzi- : shovel (??)

karnaš(a/i)-

karza(n)- : weaver's tool (?)

kullupi- : sickle (?)

kuruzzi- : a cutting tool

manapnalla : utensil of toilette

muila- : implement like rake,
hoe, etc.¹⁶¹

paḫḫurul : fire-purification

implement

šankuwalli- : thimble (?) or

nail clipper (??)

šatta- : implem. for tilling
soil

šummittant- : axe

tapulli- : kind of knife (??)

URUDUṭekan- : hoe, mattock

tipa- : an eating (??) utensil

*tidduttri-*¹⁶²

zina[]- : shears (??)

URUDUAL : hoe

GIŠAPIN : plow

GĪR : knife

URUDUKIN : sickle

URUDUKUL : cutting instru-
ment

URUDUMAR : spade, shovel

NĪG.GUL : hammer

GIŠUD.SAL.KAB

ḤAŠŠINNU : axe

PĀŠU : axe

161. Listed with shovels, hoes, picks, etc. in KUB VII 14 obv 14; see also KUB XXXV 54 obv i 8, ii 28.

162. *GIŠti-id-du-ut-ri* is found in KUB XXXV 54 obv ii 29. Note also the deified tool, *dTi-du-ut-ri*, in KUB XXXV 52 : 6. A reading *tid(d)uttal-* is also possible.

ŠAG(A)RŪ : cutting instru- ment ¹⁶³	tracker : <i>išiyahḫeškattalla-</i>
tooth : <i>šišai-</i> (??), KA _x UD	trade : <i>ḫappar</i> (?)
torch : <i>zuppar(i/u)-</i>	train, to : <i>annanu-</i>
torchbearer : <i>zuppariyala-</i>	trained : <i>annanuhḫa(nt)-</i> , <i>annanuwant-</i> , <i>enant-</i> (?), <i>walkiššara-</i> (?)
totality : <i>karpešsar, taruppešsar</i> , ŠU.NIGIN, ŠU.NIGIN GAL	trample, to : <i>ḫallanniya-</i> (?)
tow : MUG ¹⁶⁴	trap : <i>aggati</i> -, <i>akkuša</i> , <i>appala-</i>
towel : GAD	trap, to : <i>appali da-</i> , <i>appalai-</i>
tower : <i>awari-</i>	trapper : <i>appaliyalla-</i>
track : <i>urki-</i>	tray : <i>pattar</i>
track, to : <i>išiyah-</i> , <i>kulani-</i> , <i>urkiya-</i>	tray (of balance) : <i>gangala-</i> (?) ¹⁶⁵

163. The Akkadogram ŠAG(A)RŪ occurs in Hittite texts in contexts containing both vessels and weapons. In KUB XXXV 142 iv 18-20 it is surrounded by a butcher knife, an axe, two hatchets, and two URUDUKUL's. In KBo II 20 : 10-11 it follows the *kullupi*-instrument. In KUB VII 29 obv 9 it is again in a context with two hatchets, and two butcher knives, but also with twelve goblets (GAL). In KBo XII 53 obv i 15 one ŠAGRŪ is included in the donations to Zababa in URUUhḫiuwa. Prof. H. G. Güterbock was good enough to point out to me in private correspondence the implications of KUB IX 34 rev iv 20-21, where ŠAGARÎHÁ of bronze are devoted to Nergal (dUGUR). As a gift to Nergal, the ŠAGARŪ is in all likelihood a weapon. The Hittite texts often mention pairs or sets of these weapons, using TAPAL (KUB XXXV 142 iv 18 ; KUB VII 29 obv 9) or I-NU-TIM (*ištēnūtum* ; Kronasser, *Umsiedlung*, I 41). Other passages too fragmentary to contribute to the determination of the meaning are : KUB XXXIV 48 ii 10, KUB XXXIX 38 obv i 8, and KUB IX 4 rev iv 20. One opinion on ša-ga-ru in Ur-III texts is Limer's (*Le travail du métal au pays de Sumer*, p. 225), who renders it "verrou (?)". Professors Gelb and Oppenheim have informed me that *šagarū* seems to refer in Ur III texts to a metal container.

164. MUG is, according to Goetze (JCS 14 [1960], p. 115) "(carded) tow". See also Deimel, ŠL, II 3 ; Landsberger, JNES 14 (1955), p. 19ff. The Hittite references are : HT 50 ii 6, 8 ; KBo IX 89 i 4, 5, 6, 9, 10, 11, iv 3, 4, 8, 10 ; 90 : 1, 2, 4, 5, 6, 9.

165. The hapax *gangalaš* occurs in the vocabulary KBo I 42 rev v 13, where the Sumerian entry is KIB and the Akkadian *kib-bu*. The word *gangalaš* certainly appears to contain the verbal root *gank-* "to hang, weigh"

treacherous : *marša(nt)-*,
maršašša-

treachery : *allalla-* (?)

treaty (a disease), to : *an(n)iya-*

treaty : *išbiul-*, *takšul-*, *RIKILTU*

TREES :

allantaru- : oak (?)

eya(n)- : an evergreen

ḥarau- : poplar Euphraticus

ḥaššigga-

irimpi- : cedar

karpina- : a fruit tree

maršigga- : sycamore (??)

paini- : tamarisk

parnulli-

šabiš-

šešana- : fruit(-tree??)

šišiyama-

šu(i)nila- : fir tree

šurubḥa-

tanau-

GIŠGIŠIMMAR : date-palm

GIŠḤAŠḤUR : apple-tree

GIŠḤAŠḤUR.KUR.RA :

apricot

GIŠILDĀG : variety of
 popular¹⁴³

GIŠLI : juniper

GIŠMA.NU : variety of cornel
 (= Akk. *e'ru*)¹⁶⁶

GIŠNU.UR.MA : pomegranate

GIŠŠENNUR : medlar (?)

GIŠŠINIG : tamarisk

GIŠTŪG : boxwood

BURĀŠU : juniper

ŠĪHU : variety of cypress (?)

ŠAŠŠUGU

tremble, to : *katkattiya-*

tremble, to make : *katkattinu-*

trembling : *katkattima-*

tribal troops : *ERĪN.MEŠ ŠUTI*

tribute : *arkamma(n)-*

tributary : *arkammanalli-*

tributary, to make :

arkammanallai-

troops : *tuzzi-*, *ERĪN.MEŠ*,

KARĀŠ

trot, to : *zallaz uwa-* (??)

troubled, to be : *anda impai-*
 (Vmp)

(*HWb*, p. 97). And since it is possible that the *kibbu* of the Mari texts was an item of adornment, I suggested to Professor Friedrich privately that the *gangalaš* was a "pendant (?)" (see now *HWb*, Erg. 3, p. 18). It occurs to me, however, that the Hittite scribe may have mistaken *kip-pu* for the *kappu* which at least in West Semitic languages like Ugaritic (*kp mzm*, UT 77 : 35 = *Corpus* 24 : 35) and post-biblical Hebrew means "scale (of a balance)". This would allow a connection with *gank-* "to weigh" as well as "to hang".

166. *CAD* E, pp. 318-20 identifies the *e'ru* (*GIŠMA.NU*) as a native hardwood in the cornel family. Friedrich (*HWb*, Erg. 3, p. 41) renders it "Lorbeer".

true : *bandant-*, *karši-* (?)
 trust, to : *ba-*, *para iyašba-*
 trustworthy, not : *UL hapanzuwaš*
 tup, to : *ark-* (Vmp), *iškiša pai-*,
SAL-ni-šan pai-, *šalik-*, *katta*
šeš-, *šaššan-*, *-ši maninkuwan*
tiya-, *wen-*
 turn, to : *weḫ-* (Vmp), *nai-/neya-*
 (Vmp)
 turn (something), to : *nai-* (Va),
wahnu- (Va), *anda wart-* (Va)
 twins : *LŪ.MEŠ AŠ*
 twitching : *ḫuitteššar*

unattached person : *ĒDĒNU*
 understanding : *ḫattatar*, *ḫazzizzi-*
 underworld : *dankui tekan*,
dankuiš, *daganzipaš*
 undress (oneself), to : *-za arḫa*
nekumantai-
 uneasy, to be : *allaniya-*
 unfavorable : *gallar-*
 unfavorable, to be(come) :
kallareš-, *GŪB-leš-*
 uninhabited : *dannatta-*
 united : *taruppant-*
 unload, to : *appa elaniya-*
 unlucky : *gallar-* (?)
 unlucky, to be : *kallareš-* (?)
 unornamented : *dannara-*
 unravel, to : *arḫa la-*
 unreliable : *UL hapanzuwas*,
marša(nt)-
 unrest : *ZARAḤ*
 unskilled : *dampupi-*
 unsuccessful, to be : *GŪB-laḫ-*

unveil, to : *uššiya-* (?)
 unweaned : *DUMU.NITÁ*
GABA, *DUMU.SAL GABA*
 upset, to : *arḫa ḫurutai-*, (*arḫa*)
pippa-
 upstart : *nuntariya-*
 urine : *šeḫunant-*, *šeḫur*, *dur* (?)
 urine, filthy with :
šeḫuganiyawant-
 urinate, to : (*šara*) *šeḫuriya-*
 used up : *walantalama-*
 usurp, to : *tarpanallašša-* (?)
 usurper : *tarpanalli-*

vagina : *katta-kan kuit ḫarzi*,
SAL-natar
 valley : *ḫari-*
 valuable : *nakki-*
 vanguard : *piran ḫuyatalla-*
 vapor : *kammara-*, *tubḫui-* (?)
 vassal : *ḫapati-*, *İR*

VEGETABLES :

ḫašuwai-
gangati-
kalwišna-
lakkarwan-
lappina-
šuppiwašḫar
tarpatarpa-
zabli-

AN-TAḤ-ŠUMSAR : kind of
 onion (?) ⁵¹

GA.RASSAR : leek

GŪ.GAL : chick-pea
 (= Akk. *ḫallūru*)

GŪ.GAL.GAL

GŪ.ŠEŠ : bitter vetch (= Akk. <i>šigušu</i> ?)	<i>ḫariulli-</i>
GŪ.TUR : pea (= Akk. <i>kakku</i> or <i>pulīlu</i>)	<i>ḫarši-</i>
SUM.SIKILSAR : garlic (?) or onion (?)	<i>ḫaršiyallanni-</i>
ŠE.LUŠAR : coriander ¹³⁷	<i>ḫaršiyalli-</i>
UKUŠ : cucumber (= Akk. <i>qiššu</i>)	<i>ḫaršiḫarši-</i>
ZĀ.AḪ.LISAR : cress (= Akk. <i>sablū</i>)	<i>ḫaššuwawanni-</i>
VEHICLES :	<i>ḫuppar(a)-</i>
<i>ḫuluganni-</i> : coach (?)	<i>ḫupḫuppar(a/i/u)-</i>
<i>tiyarit-</i> : wagon	<i>ḫuppi-</i>
GIŠGIGIR : chariot	<i>ḫup(u)rušḫi-</i>
GIŠMAR.GĪD.DA : wagon	<i>ḫupurni-</i>
veil : <i>ḫupiki-</i> , GAD IGI.ḪĪA	<i>ḫupuwai-</i>
veil-cloak (for women) : <i>kariulli-</i>	<i>ḫurtiyalla-</i>
veiled : <i>ḫupigawant-</i> ,	<i>ḫuruppi-</i>
<i>ḫupitawant-</i> (?)	<i>ḫutanni-</i>
vengeance : <i>kattawatar</i>	<i>ḫutnikki-</i>
vengeance, seeking :	<i>ḫutuši-</i>
<i>kattawa(t)nalli-</i>	<i>išgaruḫ-</i>
verdict : <i>ḫanneššar</i> , <i>ḫannešnant-</i> ,	<i>išnura-</i>
DI.KU ₅	<i>išpanduwa-</i>
VESSELS :	<i>išpanduzzi-</i>
<i>aḫrušḫi-</i>	<i>išpanduzziyaššar</i>
<i>aganni-</i>	<i>kalti-</i>
<i>akugalla-</i>	<i>kankur-</i>
<i>altanni-</i>	<i>kantašuwalli-</i>
<i>aššuzeri-</i>	<i>kappi-</i>
<i>ḫakkunai-</i>	<i>kattakurant-</i>
<i>ḫalwani-</i>	<i>gazzi-</i>
<i>ḫa/elwatalla-</i>	<i>gazziduri-</i>
<i>ḫanešša-</i>	<i>kueluwana-</i>
<i>ḫappašan-</i>	<i>kugulla-</i>
<i>ḫarḫara-</i>	<i>kukupalla-</i>
	<i>kulliš/ta-</i>
	<i>kuškuššulli-</i>
	<i>laḫanni-</i>
	<i>lammaya-</i>
	<i>leḫundai-</i>

makit-
 nammandu-
 pab̄bu(i)nalli-
 pal̄bi-
 pulla-
 pulluri-
 purpuriš-
 šakka-
 šašanna-
 šuwatra-
 taḥakappi-
 taḥaši-
 taḥkapīša-
 tallai-
 dalaimi-
 tapišana-
 tapišanant-
 tatimmi-
 teššumiš-
 tupanzakki-
 duddu-
 ura-
 wakšur-
 walutaššiyant-
 warpuzzi-
 waršini-
 zalḥai-
 za/inzapušši-
 zeri-
 zizzuḥi-
 DUGBUR.ZI

GIŠBUGIN
 GIŠBUGIN GÍD.DA
 DUG/URUDUDU₁₀XA
 DUG.GÎR
 DUG.GIR₄
 DUG.NA₄
 DUGE.TÛM
 (DUG)GAL
 GAL.GIR₄
 GAL.KUR₄.RA¹⁶⁷
 DUGGÎR.KÁN
 DUGGÎR.KIŠ
 GIŠGUB.ALAL
 DUGḤAB.ḤAB
 DUGIM.ŠU.RIN.NA
 DUGIZI.GAR
 DUGKA
 DUGKA.DÛ
 DUGKAB
 DUGKAB.KA.DÛ
 DUG/URUDULAḤTAN
 DUGLIŠ
 DUGLIŠ.GAL
 GIŠMA.SÁ.AB
 DUGMUD₄
 DUG/URUDUNAG
 DUGNAG.DÛ
 GIŠNAG.NAG
 URUDUNÍG.ŠU.LUH.ḤA
 GIŠPISAN (or GIŠGÁ?)
 GIŠPISÂN (or GIŠBUGIN)

167. GAL KUR₄.RA KÛ.BABBAR (KUB XXXVIII 26 obv 39) is of interest because of its bearing on the DUGḥarši-. If NINDA.KUR₄.RA is NINDAḥarši-, then somewhere one would expect to find a vessel called KUR₄.RA to match DUGḥarši-, if the latter really means "thick vessel".

(GIŠ)ŠU.KU.KU
 (GIŠ)ŠU.NAG.NAG
 DUGTU₇
 ZA.HUM
 AŠHAL(L)U
 ḪALTIKKŪTU
 ḪASKALLATU
 ḪABANNATU
 KUKŪBU
 MĀKALTU
 MUŠĀKILU¹⁶⁸
 NAMMA(N)TU
 NŪRU
 PURSĪTU
 QADU¹⁶⁹

vexation : see grief, sorrow
 vicinity : *maninkuwahḫa-*
 victor : *tarahzi kuiš*
 victor, to be : *kunnah-, šarazzeš-, tarḫ-*
 victory stela : ŠU (?)
 vigor : *innarawatar*
 vigorous : *innarawant-, maya(nt)-*
 vigorous, to be : *innarah-, innaraweš-, mayanteš-*
 vigorous, to make : *mayantah-*
 vilify, to : *tepnu-*
 village : *ḫappira-, URU*
 vindicate, to : *šarazziyah- (?)*
 vindictive : *kattawa(t)nalli-*

vine : GIŠGEŠTIN, GIŠGEŠTIN
 GAPANU
 vinegar : GEŠTIN EMŠA
 vineyard : KIRI₆.GEŠTIN
 vintner : LŪ TIN. NA
 violate, to : see rape, transgress
 violent : *walliwalli-*
 virgin (adj) : *šuppeššarant-, dammeli-*
 virgin (n) : *šuppeššara-*
 virility : LŪ-natar, LŪ-UTU
 (ZIKRŪTU?)
 visage : *meni-*
 viscera : see BODY, Parts of
 visible : *šakuwant-*
 visible, to be : *dug- (Vmp) (??)*
 visit : *gaši-*
 vizier : LŪSUKKAL
 void, to : see urinate, defecate
 voluptuous : see beautiful
 votive offering : IKRIBU
 vow : *malteššar, IKRIBU*
 vow, to : *-za malt-*
 voyage : KASKAL
 vulture : see BIRDS
 vulva : *katta-kan kuit ḫarzi, SAL-natar*
 wafer : NINDA.SIG (?)
 wage : *kuššan, NĪG.BA*

168. I-EN MU-ŠA-KI-LU GUŠKIN, "one *mušākilu*-vessel of gold", in KUB XII 1 rev iv 28 is paralleled by the single silver *mušākilum* ("platter (?)") found in a Mari inventory (ARM IX 267 obv 3) and discussed briefly by Birot in ARMT IX, p. 321. Other than in this Mari instance, *mušākilu(m)* always denotes a cattle-breeder or one who gives fodder to cattle.

wagon : GIŠtiyarit-,
 GIŠMAR.GID.DA
 wail, to : *alalamnai-, taškupai-,*
wiwai-/wiyai-
 wait, to : *bušk-*
 waive, to : *peššiya-*
 walking staff : GIŠPA
 wall : *kut-, kuttēšsar, šamanatar,*
BĀD(-ešsar)
 war : *ḫullanzai-, ḫullanzatar,*
ḫullanzešsar, kurur-, zaḫḫai-
 war, to make : *kururiyaḫ-, kurur*
ep-, laḫḫiyai-, zaḫḫiya-
 ward off, to : *appan arḫa karš-,*
para dai-
 wares : *aššu-*
 warm : (*ay*)ant-
 warning : *šagai-, IZKIM*
 warrior : *laḫḫiyala-*
 wash, to : *arra-, warp-*
 washbowl : GIŠLIŠ *warpašši-,*
warpuwaš URUDU
 watch : *ḫali- (?)*¹⁴⁴
 watchman : *ḫaliyatalla-,*
weḫeškattalla-
 watchtower : *awari-,*
MADGALTU
 water : *watar, witenant-,*

A(MEŠ), MĒ
 water-carrier : LÚ A ŠA
 KUŠ(LAL)
 wave : *ḫunḫuešna-, ḫunḫunešsar,*
ḫuwanḫuešsar
 wax : GAB.LĀL
 way : see road
 weak : *malīšku-*
 wealthy : *ḫappina-*
 wean, to : *šawitištai-*
 weanling : *šawitišt-*
 weapon : *ḫatanti-, GIŠTUKUL,*
UNŪT MĒ
 WEAPONS :
ateš(ša)- : axe
kullupi- : knife
kurša- : shield (?)
malatti- : sword (?)
mari- : lance
nata/i- : arrow
palabša- : shield (?)
parzašša- : quiver
šiyattal- : blade (?)
šuhmili- : arrow (?)
tupau- : oblong shield
turi- : spear, lance
zaya-
 GIŠBAN : bow

169. To Goetze's citations (KUB VII 29 obv 14 and XII 53:10) communicated to Kronasser for *Umsiedlung*, p. 44, and the *Umsiedlung* citation itself (KUB XXIX 4 obv i 42), all of which point to a small vessel, one can add KUB XXIV 14 ii 28: 1 DUGQA-DU[]. The QA-DU IGI.DU₈.A mentioned twice in KUB XXVI 67 obv i 2, 5 is difficult to evaluate in view of the poor condition of the text. It is possible that we are dealing here only with the preposition QADU.

KUŠĒ.MÁ(.URU).URU_{6/7} :

quiver

GEŠPÚ : cutting instrument¹⁷⁰

GÍR : knife

GÍR.LÍL : field knife

GÍŠ.RU (=GEŠPU) :

boomerang¹⁷¹

GÍKAK.Ú.TAG.GA : arrow

170. The signs read GEŠPÚ (ŠU+DIM₄) can bear several significances in Hittite texts. *HWb* (p. 273) lists "fist (?) ; strength, force ; violent deed ; fetter". ŠL, II 354 : 63b, utilizing citations from Götze, defines it as "force, fetter, compulsion ; violent deed ; holder, clamp (?)". 2 GEŠPÚHÁ AN.BAR ŠA KUŠkur-ša-aš as "the two iron handles of the shield". Bottéro (*ARMT* VII, p. 358), commenting on Akkadian *umāšu(m)*, interprets this same passage as referring to iron chains or reinforcements. Handles, chains, and reinforcements tend to occur in pairs or in quantities of more than one. For this reason two newer occurrences of GEŠPÚ in Hittite texts have cast doubt on these earlier identifications. In the new text of the Deeds of Hattušiliš I (KBo X 2 obv i 12) it is recorded that after this king had conquered the city of Zalpa and taken its spoil, he devoted from that spoil one silver ox and one silver GEŠPÚ to the temple of the storm-god. This certainly sounds more like a weapon which can be used in its own right rather than an appendage to a shield. Again, in the recently published *Bildbeschreibung* texts (KUB XXXVIII 1 obv i 4-9) the weapons or implements (UNŪTUM, line 8) of the cult image of Zababa at Tarammeqa are listed, among which (line 5) is "one silver GEŠPÚ". The others are two large copper shields, one copper IMITTU-lance, three copper daggers, one copper spear, one copper mace, and one copper axe. Both of these new texts incline one to believe that the GEŠPÚ was a weapon, perhaps a cutting instrument, if the *gešpu*-instrument which is used to cut off a man's nose in one of Ur-Nammu's laws (cited by S. N. Kramer, *The Sumerians*, p. 85) is the same weapon.

171. The cluster or two signs GÍŠ.RU can be read and interpreted in a number of ways in Hittite texts. If read GÍŠ-ru, it is *taru* "wood, tree". If we read GÍŠ.ŠUB, it is "property" (previously thought to exist in *Telepinuš Procl.*, II 61, and *Hatt.* IV 33, in combination with *ezzan* "chaff"). A third possibility may exist in the opening lines of the Appu myth (KUB XXIV 8 i 3-5 and KBo VII 18 : 1-4 ; see Laroche, *OLZ* 1955, p. 225), where we read : *ḫu-u-wa-ap-pa-ša-kán LÚMEŠ-uš GÍŠ.RU ma-a-an li-la-ak-ki*, "he bends evil men like a GÍŠ.RU". One expects the comparison to involve not just "wood" but something which either one can and usually does bend, or something which is by nature curved. One of the possibilities of GÍŠ.RU is the Sumerian word whose Akkadian equivalent is *iḷpānu(m)*, which Landsberger

KUL : knife (?), sickle (?)
 GIŠTUKUL : mace (?),
 battleaxe (?)
 UD.ZAL.LI (?)
 GIŠADDU : throwstick
 KUŠARĪTU : leather shield
 IMITTU : lance
 HAŠŠINNU : axe
 IŠPA(N)TU : quiver
 PAŠTU : axe
 weather, bad : *ḥaršiharši*-,
 tetḥeššar, HI.HI, KA_xIM
 weave, to : *malk(iya)*-, *šarai*-(??),
 anda taluppai-
 weaver : LÚUŠ.BAR
 weep, to : *išḥabruwa*-
 weeping : *išḥabru*-
 weigh, to : *gank*-
 weight : *gankuwar*, KI.LAL(.BI)
 WEIGHT, Units of :
 tarna-
 GÍN : shekel
 GUN : talent
 MA.NA : mina
 well : *luli*-, TŪL
 welts, covered with :
 BUBŪTĀNU
 west : see directions (compass)
 wet nurse : SAL_ḥarwant-,

SALUMMEDA
 wheat : see GRAINS
 wheel : *ḥurki*-, UMBIN
 whey : A.GA (??)
 whip : KUŠtaruḥša-, IŠTUḤḤU
 whisper, to : *ḥuštiya*-, *taštašiya*-
 white : *ašara*-(?), *ḥarki*-,
 BABBAR
 white, to be : *ḥarkeš*-
 why ? : *kuwat*
 wicked : see evil
 wickedness : see evil
 wide : *palḥi*-
 wide, to make : *palḥanu*-
 widow : *wannumiya*-
 width : *palḥašti*-, *palḥatar*-,
 palḥeššar
 wife : DAM
 wife, to take a : -za . . DAM-*anni*
 da-
 wifeship : DAM-*atar*, SALĒ.GE₄.
 A-*atar*
 will : *ištanzana*-, ZI
 wilderness : *ḥuript*-
 wind : *ḥuwant*-, IM
 WINDS : see also DIRECTIONS
 IM.GAL : south-wind (?)
 [IM.KUR.RA] : east-wind
 [IM.MAR.TU] : west-wind

translates "boomerang" (MSL IV, p. 21, line 148), and Kramer as "throwing stick" (*The Sumerians*, p. 234, fig. 5 ; Sumerian equivalent read as *il-ar*). The earliest drawings of the RU sign reveal that it was a representation of a boomerang (ŠL, II, 68 : 1), the principal characteristic of which is that it is a *curved* piece of wood. Thus the metaphor "he will bend evil men like a boomerang" would be most apt. The readings GEŠPU and ILLURU are given for GIŠ.RU in Labat, *Manuel*, p. 67, sign number 68.

IMANĤULLU : hot wind
 IMAŠAMŠŪTU : storm wind
 IMELTĀNU : north wind
 IMŠURUPPŪ : cold wind
 IMZIQZIQQU : gale wind
 wind something up, to : *ḥulaliya-*
 window : *lutta(nt)-*, GIŠAB
 windpipe : *UZUḥu(r)ḥurta/i-*
 wine : *wiyana-*, GEŠTIN,
 GEŠTIN KU₇, GEŠTIN
 EMŠA, GEŠTIN.LĀL
 wine-presser : *LŪtamišatalla-*
 wing : *partawar*, *pattar*
 winter : *gimm(ant)-*, ŠE₁₂,
 KUŠŠĪ
 winter, to spend : *gemaniya-*,
gimmandariya-, ŠE₁₂-*ya-*
 wipe something, to : *anš-*,
tattarai- (?)
 wisdom : *ḥattatar*
 wise : *ḥattant-*
 wise, to make : *ḥattah-*
 witchcraft : *alwanzatar*, UḤ
 withdraw, to : *šamen-*
 withstand, to : *menahḥanda ep-*,
ma(n)t-, *tuhūšiya-/dabūšiya-*
 witness : *kutru(wa)-*
 witness, to call as : *kutruwah-*,
kutruwai-
 wolf : *ulippana-*, UR.BAR.RA
 woman : SAL
 womb : see BODY, Parts

wood : *taru-*, GIŠ, IŠ(Š)U
 WOOD, Kinds. :
ḥašduir- (??)
kalmanna-
kalmi-
kalmišana-
lappiya-
lueššar
šahiš-
 GIŠESI : ebony (?)
 See also under TREES
 woodpecker : *tarumaki-*
 wool : *ḥuliyā-*, SĠ
 word : *memiya(n)-*, *uttar*, INIM
 worried : *pittuliyant-*
 worried, to be : *weriteš-*
 wreath : *ḥaršanalli-*, GILIM,
 KILĪLU, KILŪLU
 wreath, to : *ḥaršanallai-*
 write, to : *ḥat(ta)rai-* (?), *gulš-*

 year : *wit-*, *witantatar*,
 MU(KAM)
 yeast : *ḥarnammar*
 yellow-green : *ḥablawant-*,
 SIG₇-*i-*
 yield to, to : *kariya-*, *kari tiya-*
 yoke : *GIŠyuga-*, *GIŠŠUDUN*
 young : *ḥuelpi-* (?),
ummiyant- (?), *ḤARPU*
 (fem. *ḤARUPTU*)

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